W. KAULBACH

GRAVURE F. HANFSTAENGL.

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JUPITER DRIVING THE HOSTS OF CRONUS OUT OF HEAVEN

THE STORY OF THE GREATEST NATIONS

FROM THE DAWN OF HISTORY
TO THE TWENTIETH CENTURY

A COMPREHENSIVE HISTORY, FOUNDED UPON THE LEADING AUTHORITIES, INCLUDING A COMPLETE CHRONOLOGY OF THE WORLD, AND A PRONOUNCING VOCABULARY OF EACH NATION

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THE BIRTHPLACE OF CIVILIZATION

INTRODUCTION

NEVER has the importance of a knowledge of history been more generally felt than at the present time, and never perhaps has the need of a work that will meet that want been more regretted. A history of this nature must group its facts in true historical proportion, avoid unimportant and confusing details, omit dry, uninteresting statistics, and tell in simple, straightforward language a story that will interest and instruct the young and old alike.

Universal history, with its vast scope, embracing a narrative of events based partly upon written records and monuments with their hieroglyphics, partly on tradition, and partly on the authentic contemporary testimony of man, is often encumbered with a mass of bewildering details, of value only to the student. The common method has been to divide the work into epochs, flitting from one nation to another, and then back again; or, fixing upon some arbitrary date, to relate all the events and incidents of that period or epoch. While this system may have some merits, it is certain to confuse and shut out from the younger reader, whom it is our wish specially to enlighten, a clear conception of the knowledge he is seeking.

We have followed the simpler plan of telling the full story of every nation from the beginning to the present. The great peoples of antiquity have vanished or sunk into insignificance, and the new ones of the present are the civilizing and Christianizing forces in the progress of mankind.

At the Centennial Exposition in Philadelphia in 1876, the inscription over the booth of the Egyptian exhibit was, "From the oldest nation to the youngest," and it is the custom of all histories to give to Egypt the credit which she thus claimed. Yet it is by no means certain that such credit is her due. There are researches going on at this hour which cannot fail to throw a flood of light on the problem. Indeed, it is safe to say that the glory that has long been accorded to the Land of the Pharaohs has already been taken from it. In 1897, the remarkable discoveries made by the Pennsylvania University expedition at Nippur, in Asia Minor, moved back the history of Babylonian civilization to a period of more than 7,000 years before the birth of Christ. Nippur has been proven to be Calneh, one of the four cities mentioned in Genesis x. 10 as the beginning of the kingdom of Nimrod. Professor Hilprecht, scientific director of the expedition, returned to Constantinople in the summer of 1900 and described some of the results of that year's work in the ancient city. Undoubtedly the most important discovery is the library of the great temple of Nippur. As far back as 1889, when Dr. Peters, of New York, was at the head of the expedition, Professor Hilprecht pointed out that the remains of this library would be found at the very place where they were discovered eleven years later. In the space of three months, fully 17,200 tablets, covered with cuneiform or wedge-shaped writing, were brought to light. The writing was found to be of a different character from that on previous tablets, which were mainly private business contracts, conveyances, letters, etc. The latest discoveries are historical, philological and literary, and treat of mythology, of grammar and lexicography, of science, and of mathematics. It will require a considerable time to complete the investigations and translation, but it is believed that they will enable the world for the first time to form a truthful idea of life in Babylonia, which extends far back into the remote ages of antiquity.

No document has thus far been found of a later date than 2280 B.C. Now, since that date marks the invasion of the Elamites, it affords conclusive proof that the library was destroyed during that invasion.

At this writing, Professor Hilprecht estimates that four or five years will be necessary to excavate and examine the contents of the library, and it is probable that the unexplored parts will yield 150,000 tablets. Since this library was the chief glory of the temple of early Babylonia, the college for instruction in law and religion, it is clear that the examination cannot be too thorough and careful.

The American expedition was obliged to stop work on the library for a time, so as to continue its systematic work at the temple and to complete the examination of the southern and eastern lines of the walls of fortification of ancient Nippur. These walls show the different epochs when they were built. First

PREHISTORIC CAVE DWELLERS

are portions whose builders were the pre-Sargonic rulers, which are followed by the works of Sargon (3800 B.C.) and of Naram-Sin, his son. A thousand years later appear the fortifications of Ur-Gur, followed by the later Kassite kings, from 1700 to 1100 B.C. The many weapons found along the whole line of fortification, particularly in the lower strata, throw great light on the methods employed by besieging armies in the earliest periods of Babylonian history.

While making the excavations, a palace belonging to the pre-Sargonic period was uncovered under seventy feet of rubbish, on the southwestern side of the Shatt-en-Nil, the river which divides Nippur in two parts. It has 600 feet frontage and is believed to have been the palace of the early priest-kings of Nippur. The few rooms excavated gave pre-Sargonic tablets, some seal cylinders of the earliest type, and clay figures of a most remote age. This extensive structure was two stories in height and at a later period furnished material for other buildings in Nippur. What an interesting story will be given us when these discoveries and examinations are completed!

Among other notable excavations, those at Bosco Reale, near Pompeii, deserve passing mention. The objects in silverware, known under the name of the "Treasures of Bosco Reale," in the Louvre, were found in a locality called Pisancelli, where M. de Prisco, the originator of the excavation and owner of the ground, has a villa which takes its name from the same place. It was in 1894 that M. de Prisco obtained from the Minister of Public Instruction a regular permit to make excavations upon his property, and his labor was crowned with remarkable success. Over and above the silverware sold to Baron de Rothschild for $80,000, and given by him to the National Museum, there were frescoes, utensils of various sorts, and money brought to light. A curious fact is that the treasures were found in a well, almost on a level with the earth, in the villa itself. Near the opening they discovered and raised the body of a man, bent almost double, preserved in a mould of cinder like those seen at the museum at Naples. It is supposed that the man had gone to the well to hide the silverware, or to withdraw it, and had not time to fly from the terrific eruption of Vesuvius.

In 1900, M. de Prisco caused other excavations to be made and obtained striking results. Beautiful and impressive frescoes and paintings were brought into the sunlight from the places where they had slumbered for nearly twenty centuries, and since the excavations are still going on, other interesting discoveries are certain to be made.

Still other important discoveries are those recently made by M. Jacques de Morgan, the French archæologist, who claims to have discovered at Susa, in Persia (of which frequent mention will be found in the succeeding pages), the ancestors of the Aryan race, who rule the world to-day. They were the

Anzanites, the original inhabitants of Susa, who seem to have attained a high civilization fully ten thousand years ago, handing it over to the Assyrians, who presented it to the Egyptians, who in turn passed it on to the Greeks. How wonderful to read in the Susan records of Tiglath-Pileser, Sennacherib, Nebuchadnezzar, Belshazzar, and others as having reigned in neighboring countries thousands of years after Susa had become a famous city.

M. de Morgan has dug down forty feet of ruins and brought palace after palace to light. One of his starting-points was the palace of King Artaxerxes, and he passed through cities of the Greek, Persian, and Babylonian periods, finding at the bottom of all the Anzanite city. At one time Susa belonged to the empire of Elam, founded by the eldest son of Shem, the son of Noah, as related in Gen. x. 22. Father Scheil, the noted Assyriologist, has deciphered the inscriptions on the monuments and other relics, which carry events back to three thousand years before Christ. A column is believed by Father Scheil to have been erected by King Naram-Sin, son of the famous Sargon, some five thousand six hundred and fifty years ago. It must be remembered that, although the archæologists are deciphering the inscriptions of the period named, the relics date back to a vastly older time, and that even then Susa was a civilized city.

Such researches suggest a question of the profoundest interest to all mankind; that is, the age of the world itself.

The answer to this question, if it is ever made, must come from the geologists, who have been working for a long time and are still wrestling with the problem. The sum of what has been learned was given in 1900 by Prof. W. J. Sollas, in an exhaustive address read before the Section of Geology of the British Association, of which he is president.

Professor Sollas commences the history of the world with a rapidly revolving molten planet, probably solidified about the centre, and surrounded by a deep atmosphere, most of which was due to the water of our present oceans, existing then in the form of gas. The sun produced disturbing currents and tides. At that time the earth was rotating with a period of from two to four hours, about an axis inclined at some eleven or twelve degrees to the ecliptic. This prodigious speed may have caused one of the great tidal waves to rise to such a height that it flew off from the earth and formed the moon.

The earth probably solidified soon after the birth of the moon, that being the second critical period in its history. Professor Sollas thinks the moon has caused in different ways the distribution and character of the inequalities of the earth's surface, the various theories being set forth with great scientific skill. The molten crust gradually cooled and solidified, the aqueous vapors were condensed and fell upon the crust, only to rise as vapor once more, to be recon-

EXCAVATING AT BOSCO REALE

densed, followed by the further cooling of the hot surface, until at last the water remained in the hollows, and these inequalities made the land and the sea.

Then began the action of the tides upon the solid mass, by which the rocks were gradually crumbled and the minute particles deposited at the bottom of the sea, where the sediment formed the first of the strata of the earth. It is presumed that as the earth cooled still further, the lowest form of life became possible. This first form of life was undoubtedly shell-fish, at whose death the shells dropped to the bottom of the sea, where they are found in the earlier strata turned into stone. These processes of denudation, or stripping off of the outer covering, and deposition, or sinking to the bottom, became more active, after a time, and have continued ever since without interruption. So far as Professor Sollas can determine, the greatest depth of the sedimentary deposit was fully fifty miles. In these layers are preserved the various types of animal and plant life, which characterize each age of the earth's development.

In the later deposits the relics of man are numerous, but as we go deeper they are no longer found. In their place are the remains of many enormous and extinct mammals, which in turn give way to reptiles and amphibians, while in the next stratum fish only are met. Reaching the lowest stratum, we discover the remains of only the invertebrates, or lowest forms of animal life, in which the semblance of a spine or backbone is lacking.

Thus the orderly procession of organic forms follows in true sequence: invertebrates first, then vertebrates; at first fish, then amphibia (animals living equally well on land and in water), next reptiles, soon after mammals or those that suckle their young, of the lower kind first, of the higher later, and these in increasing complexity until man himself is reached. Some forms of mammalia attained stupendous size, one of the greatest being the mammoth, the progenitor of our elephant. In Europe it was coeval with prehistoric man, and, strange as it may seem, within the past century remains of one of them have been found so well preserved in the ice of Siberia that the meat was fed to dogs. It was during the time of the amphibians that the earth was clothed with rich vegetation, which ultimately formed vast beds of coal, thus giving to the period the name of the carboniferous or coal age.

Carefully considering the various theories, it is clear that the different strata of the earth's crust are the leaves in the genealogical history of nature written by the Creator Himself; but they give no knowledge of the period when men began to understand one another in articulate speech, though the strata have presented the earliest products of human industry. These specimens, commencing with the most remote date of the stone period, gradually reveal an improved form and workmanship, and furnish an insight into the combined results of all geological and archæological investigation, showing beyond a doubt the

gradual development of man, and his progress from a lower to a higher civilization.

In the course of time men came to differ in so marked a degree in their mental characteristics, power, and capacity for civilization, as well as in their bodily structure, that it becomes necessary, in order to study intelligently their history, to divide them into five stocks or races.

1. The Caucasians—which we subdivide into three branches:

(*a*) The Aryan, or Indo-European branch.

(*b*) The Semitic branch.

(*c*) The Hamitic branch.

This classification is based upon the nature of the languages spoken by the three families of nations, but it represents, nevertheless, three distinct civilizations.

The Aryan branch includes almost all the present and past nations of Europe, as well as two ancient Asiatic peoples, the Hindoos and Persians. It is agreed that the forefathers of these were the same people, who lived somewhere in Western Asia long before the beginning of recorded history.

The Semitic branch includes the ancient inhabitants of Syria, Arabia, and the Tigris and Euphrates regions. Its principal historical representatives were the Hebrews, Phœnicians, Assyrians, and Arabs.

While the Hamitic branch probably included the early Chaldæans, it had but one prominent people—the Egyptians. The history of the civilized world, therefore, is the history of these three branches of the Caucasian race.

The remaining four races are:

2. The African or negro, characterized by a black skin, woolly hair, and generally flat nose and prominent lips.

3. The Mongolian, with straight, black hair, flat nose, widely separated eyes, and skin varying from yellow to a light-brown color. The principal members of this race are the Mongolians, Chinese, Japanese, Huns, Calmucks, Finns, Lapps, and Esquimaux.

4. The Malay (Australian), with smooth and slightly curly hair and a dark brown and more or less dusky skin. This race includes the natives of New Holland and the islands of the Pacific Ocean.

5. The American race, with long, coarse, black hair, prominent cheek bones, and copper-colored skin. It includes our Indians, the Mexicans, Peruvians, etc.

As men made their homes in different parts of the earth, they adopted various means of living. Those who dwelt where fertile pastures were found in widely separated parts chose a shepherd's life. Often compelled to wander long distances, they were called nomads, and their principal occupation was the

THE MAMMOTH

breeding of cattle. The people dwelling on sea-coasts developed to a higher degree, and in time, through commerce and navigation, became prosperous and wealthy, built finer dwellings and laid out towns and cities. Those who lived on desolate shores subsisted by fishing, while those on the plains became agriculturists and acquired the arts of peace.

Commerce, through the means of freer communication thus established, has done a vast deal to improve and elevate the human race. For many centuries the principal form of commerce betwen Asia and Africa was the national caravan trade. The perils and difficulties of these extensive travels through districts infested by wild beasts and fierce bands of marauders compelled men to combine in the different undertakings. The camel, or "ship of the desert," seemed specially constructed by nature for these long and toilsome journeys. As the caravans often halted at some famous temple, whose site was considered holy and around which peace was always maintained, this kind of trade in early times was placed under the protection of religion. At first goods were exchanged, but this practice gave way to the use of precious metals and stamped coins as a means of exchange. Dwellers in thinly populated districts learned to tame wild animals for domestic uses, while the inhabitants in towns turned their attention to trades, inventions, and arts.

As time passed, the different populations of the world divided into civilized and uncivilized communities. The patriarchal form of government was the earliest, but the nomadic and wild tribes which followed this form have won no place in history. States crystallized into monarchical and republican governments, each with modifications. In most of the ancient civilized communities, the system of *caste* (fully explained in the following pages) prevailed.

One of the most impressive proofs of a future existence is that every people, no matter how degraded, had from the beginning some form of religion or acknowledgment of man's dependence upon a Supreme Being. The rude tribes in Africa and Central Asia established the worship of the stars (Sabæism); they also recognized the idea of a divine Being, whose presence they saw in all visible things, and whom they represented as being the life in nature (Pantheism), or they endeavored to deify all nature, representing the gods as a higher kind of men, more richly endowed and more perfect than human beings (Polytheism). Some of these so-called religions have been accompanied by frightful atrocities in the form of human sacrifices.

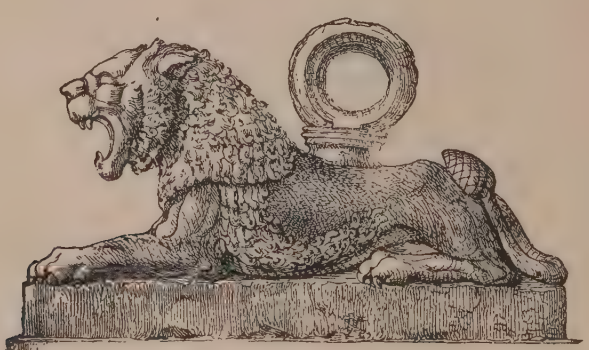
During the reign of the Roman emperor Augustus, Christ was born at the little village of Bethlehem, in Judea. This was the most momentous event in the spiritual history of the world and marks an epoch in human annals.*

* It will aid the student of history to bear in mind the different systems of chronology. We reckon from the Christian era or birth of Christ, which took place in the year known as 4 B.C. Our

Nations have their birth, their youth, their manhood, their old age, their death; and history is the account of all these stages. In the first period, warlike deeds form the chief historical record; in the second, government and legislation, and mental activity in art and literature; in the third, party strife, followed by decay and political death. Until the art of writing became known, the information concerning ancient peoples was often drawn from ballads and oral traditions, which contained a great deal more fable than truth. Again, it was founded on monuments, obelisks, boundary stones, funeral mounds, tombs, ruins of ancient buildings, inscriptions, coins, implements, weapons, etc. From these records is constructed the legendary or mythical period. As civilization grew, the knowledge of historical events became clearer until the fulness of written records brings us to what may be considered the reliable ground of history.

We have already glanced in this introduction at the latest views of the geologists concerning the origin of the world itself; we have shown how the different races of men divided into civilized and uncivilized communities; how they naturally adopted various occupations and forms of government; how the peoples emerged from the cloudland of the mythical age and came upon the stage of authentic history; and, having reached that period, we now take up the record in this and the succeeding volumes, and will endeavor to tell the story of the Greatest Nations of the Ancient and Modern World.

method of computing time was introduced in 532 A.D. Ten centuries afterward, the calculation was found to be erroneous, being deficient four years of the true period. Since the correction would have caused great confusion, the error by common consent was allowed to remain, and we continue to reckon from this era, which lacks four years and six days of the true Christian epoch. The year 1900 corresponded to the year 7408–09 of the Byzantine era; to 5660–61 of the Jewish era, the year 5661 beginning at sunset on September 23 ; to 2653 since the foundation of Rome according to Varro ; to 2647 of the era of Nabonassar; to 2676 of the Olympiads; to 2560 of the Japanese era, and to the 33d year of the Meiji ; to 1317–18 of the Mohammedan era or the era of the Hegira, the year 1318 having begun on May 1, 1900.



TYPES OF MANKIND

1, Negro. 2, Bedouin. 3, Malay. 4, Filipino. 5, American Indian. 6, Society Islander. 7, Sandwich Islander. 8, Japanese. 9, Chinese. 10, Mongolian 11, Japanese. 12, Arab. 13, Nubian. 14, Thibetan 15, Esquimau.

RUINS AT THEBES.

THE STORY OF THE GREATEST NATIONS

ANCIENT NATIONS—EGYPT

Chapter I

FROM THE FIRST DYNASTY TO RAMESES I

[*Authorities:* Rawlinson, "History of Ancient Egypt"; Berkeley, "Pharaohs and their People"; Birch, "Egypt from the Earliest Times to B.C. 300"; Lanoye, "Rameses the Great; or Egypt 3300 Years Ago"; Wilson, "Egypt of the Past"; Baker, "Syria and Egypt under the Last Five Sultans of Turkey"; Bowen, "Conflict of East and West in Egypt"; Brimmer, "Egypt"; Brugsch, "History of Egypt under the Pharaohs"; De Leon, "Egypt under its Khedives"; Erman, "Life in Ancient Egypt"; Mahaffy, "Empire of the Ptolemies"; Mariette, "Outlines of Ancient Egyptian History"; Maspero, "Dawn of Civilization," "Egypt and Chaldæa," and "The Passing of the Empires, 850 B.C. to 330 B.C."; Massey, "Book of the Beginnings"; Muir, "Mameluke or Slave Dynasty of Egypt, 1260–1517 A.D."; Petrie, "History of Egypt"; Sayce, "Egypt of the Hebrews and Herodotus"; Vogt, "Egyptian War of 1882"; Wendel, "History of Egypt"; Poole, "Egypt"; Sharpe, "History of Egypt"; Wilkinson, "Manners and Customs of the Egyptians"; Lane, "Modern Egyptians"; M'Coan, "Egypt as It Is."]

EGYPT has always been a land of wonder and of mystery. We look on it with reverence for its age, amazement for its giant statues and pyramids, awe for its strange civilization and secret priesthoods. And these same feelings toward the ancient land were in the heart of man before Greece and Rome were dreamed of, before Abraham walked with the angels on the plains of Mamre. The earliest of Greek historians, the "Father of history," Herodotus, wrote of Egypt with the same reverence, the same awe.

Four thousand years before even his time, the Egyptians had been a mighty and civilized nation, possessing wonderful mechanical knowledge which

we have lost, and beautiful decorative arts whose secrets we may never know. Many ages, still farther back, must have passed while they were discovering and perfecting what they had learned. Yet behind them we are beginning to catch glimpses of a different and older people who must have lived along the Nile before even these Egyptians were known there. It may well be that races after races of mankind have grown to power and old age, and have perished in this same silent, secret, and mysterious land. To-day the Egyptians would be almost as forgotten as earlier peoples, had they not erected those remarkable monuments, which time has been unable to destroy.

Little by little the story of this extraordinary race, the battles of their mighty kings, the arts of their patient workmen, the secrets of their subtle priests, are being unfolded to us by the researches of science. And each new marvel that we learn suggests other and greater ones behind. Ancient history has to be rewritten every dozen years or so nowadays, and each new writing is more impressive than the last.

Egypt has been well called the "Gift of the Nile." What the land is, the Nile has made it. In the geographies, Egypt is an oblong tract, filling the whole corner of Africa, five hundred miles broad and over a thousand long. But nine-tenths of this is mere waste space, uninhabitable, burning desert. The Egypt of history is simply the Nile valley, one long narrow strip through the middle of this desert.

A strange river, the Nile! It has its mysteries as striking as the country's own. During all these ages, the delta at the mouth has been a centre of civilization, yet the other end of the stream, its source, remains unknown. "It rises in heaven," the old Egyptian priests told Herodotus; and though we have discarded that explanation, yet even in this twentieth century we can only say a little less vaguely that it rises somewhere in the unexplored wilderness of Central Africa. The river, which perhaps in all the world has been longest known, is still unknown.

You can best picture the Nile to yourself by imagining it as a palm-tree. The many streams which join far back in Africa to form it are the roots, tremendously big, old roots, which gradually divide and subdivide into the tiniest thread-like filaments, each coaxing its single drop of moisture from the ground. Then there is the great trunk of the river itself, flowing northward sixteen hundred miles without a tributary. Then, less than a hundred miles from the Mediterranean it suddenly spreads out like a fan into a beautiful green delta, a network of branches and canals, amid a land famous for its enormous produce and its luxuriant vegetation.

This delta in the old days was "Lower Egypt"; and just where the branches spread from the trunk stood its capital city, the famous Memphis.

THE FIRST CATARACT OF THE NILE

"Upper Egypt" was the narrow valley of the Nile, reaching from Memphis six hundred miles as the river flowed, to where a low ledge of rock stretching from bank to bank formed the first cataract, the boundary of Egypt proper. Beyond lay Nubia and the Soudan. Through all this distance, Egypt is but a cleft in the desert; the Nile flows through a deep valley, which it has been tunnelling for ages from the surrounding cliffs. These red sandstone cliffs rise abruptly at an average distance of about three miles from the stream's bank; and all along, under them, or carved from them, or reared on their summit, stand thousands of tombs, and statues, and pyramids. The ancient Egyptian was very anxious to preserve his memory after death; and nature here supplied him a site which has kept his graveyard visible to all the world.

Beyond these cliffs on each side lies the high plateau of the desert; between them, the greenest, richest, most productive land the world can boast. That narrow valley has supported a population of uncounted millions. Herodotus tells us there were twenty thousand cities in Egypt in his day.

The wonderful fertility of this soil is, like everything good in Egypt, the gift of the Nile. Every July, without excitement, without visible cause, the river slowly begins to rise. There are marks in many places along the banks, and anxious natives watch these, hour by hour, calling to each other in joy, "It rises!" or in fear and prayer, "It does not rise!" for this means life and death to them. Once or twice of late, the river has not risen, and then there was a famine in the land. But usually it rises, day by day, week by week, until by September it has flooded all the valley. At the first cataract it is about forty feet above its ordinary level; at Thebes, the capital of Upper Egypt, it is thirty-six, at Memphis twenty-five, and there, spreading out over the lowlands of the Delta, it drops to only four feet at the Mediterranean. The country is a sea; the villages little mounds peeping above the waters.

Then the waters retreat as silently and mysteriously as they have risen. By November, the river is back within its old banks, leaving the land covered inches deep with a film of mud, from which all plant life springs as if by magic.

No wonder the old Egyptians said their god made the river rise, and worshipped him. What better can we say to-day? We discuss learnedly the superficial means by which it is done; we call it the result of storms in Central Africa, of melting snows on Abyssinian mountains; but the central fact remains unchanged. God makes the river rise, that His people may be fed.

In this marvellous valley there lived, in days so remote that we cannot even guess when, a people of whose history we know nothing, except that they were conquered by another race, who came from the East—that is, from Asia.

The latter were the Egyptians of whom we know, a Hamitic race, perhaps

fairly civilized before they entered Egypt. They tell us they were children of the god Osiris, and that they had gods for their kings in Egypt during a period of 449,000 years. This is, of course, the mere babble of romance. Kings they had, of whose tombs we are beginning to find traces; but we know nothing historically until we come to Menes, the king who, as Herodotus was told, brought all the little kingdoms of the land into a single great one, and built his capital at Memphis.

For a long time, Menes was considered as imaginary as the god-kings who preceded him. Learned men called him an *eponym*, an ugly name which means that the people of Memphis, having forgotten who built their city, invented a builder from the city's name, and declared it the work of a king named "Memphes" or "Menes." But in this case, at least, the learned men were wrong, for lately, in that stupendous graveyard along the Nile of which I told you, the tomb of Menes has been found, with many interesting relics, both of him and of his descendants.

So Menes was as real flesh-and-blood a person as you and I, even if there is some seven thousand years between us. He is the most ancient man whose name has come down to us from his own time. The name of the first created man seems, as you know, to have been long forgotten; and then God told it again as a special revelation to Moses, about the year 1500 B.C. It was probably earlier than 5000 B.C. that this man Menes lived; and he himself has handed his name down to us. There it stands to-day carved in the rock as he ordered it, as he must have looked at it when finished, and pronounced it good.

Before telling you further of Menes and the kings that follow him, let me explain how we come to know Egyptian history, and how learned men are beset with difficulties in its study. Herodotus, the Greek, went to Egypt about the year 418 B.C.; and the Egyptian priests laughed at him, as belonging to a nation that "had no history," that is to say, whose history only extended back in a rather hazy fashion some seven centuries. So Herodotus, like an abashed child, sat himself down at the feet of these men to learn something; and they obligingly filled him full of their own history; and he wrote it all down as they told it. What was true and what false probably the priests themselves did not know; but it was certainly impressive to a stranger.

Only one writer added much to Herodotus. This was Manetho, an Egyptian priest of the third century B.C. He wrote a history of his country, but only a few fragments of this have been preserved to us. So at the beginning of this century we knew little of ancient Egypt beyond the uncertain tale of Herodotus. The land itself was covered with stone carvings, hieroglyphics meant to tell its story; but no man could read them.

When a little more than a hundred years ago Napoleon Bonaparte led his

PHARAOH PURSUING THE ISRAELITES INTO THE SEA

expedition into Egypt, one of his engineers, while digging the foundations of a fort near the Rosetta mouth of the Nile, came upon a stone tablet some three feet in length, on which was an inscription in three different characters. The lowest of the inscriptions was in Greek, and of course there was no difficulty in translating it. It was found to be an ordinance of the priests ordering certain honors to an Egyptian sovereign on the occasion of his coronation, 196 B.C. It commanded that the three decrees should be inscribed in the sacred letters or hieroglyphics, in the letters of the country or demotic, and in Greek letters. This was for the convenience of the mixed population.

Now, you will see how valuable a find this was to scholars, who after a time succeeded in unravelling the alphabet of the hieroglyphics, and since then have read with ease the carvings, which throw a flood of light on the ancient history of Egypt.

One unfortunate difficulty remained. The Egyptians seem to have had no regular system of chronology. That is to say, they did not date all their history from one great event, as we do from the birth of Christ. Under each new king, apparently in compliment to him, they began counting again, and dated events only as happening in such and such a year of his reign. We have a fairly complete list of their kings, and it looks, of course, as though it would be an easy matter just to average all the reigns together, and so get at the dates of the earlier ones. But Herodotus, trying some such plan, placed Menes in the year 12,000 B.C., and another writer carried the enormous total back to 16,492 B.C. The fragments of Manetho, and later the hieroglyphics themselves, showed us that these dates were absurd. But even very lately scientists have disagreed to the extent of over three thousand years, one authority placing Menes' date at 5702 B.C., while another brought it down to 2691. The difficulty is that many of these kings, and even whole families of them, appear to have been contemporaneous. A father would associate his son with him on the throne, or one family might rule in Memphis while another was ruling at Thebes. We are gradually approaching the truth, getting light in the dark places. Within the last decade, 2700 has been abandoned as obviously far too late a date; and now, with the tomb of the old king open before us, we are inclined to place him not far from 5700. We can say with reasonable security that at any rate 5000 B.C. is not too ancient a date for the establishment of his empire.

Menes seems to have been hereditary king of the district around Abydos in Upper Egypt. He is the only one of his race not buried at this their mother city, his tomb being on the edge of the desert twenty miles beyond Thebes, perhaps at the southern boundary of his dominions. It is not at all like the stone sepulchres of the later kings. Wall after wall of brick was built

around and above his body, and then a great wood fire was set burning over the whole structure, perhaps to harden it. Menes was a great builder; but even before his time the science of engineering must have been far advanced, for to get the place that pleased him for his capital he first erected a monster dam, and changed the entire course of the lower Nile. Its old channel can still be traced close under the western cliffs of the valley, some miles from where it now flows. Menes reigned, we are told, for sixty-two years, and then fell, in combat with a hippopotamus. Whether the hippopotamus is to be taken literally we hardly know. One would like to think that, in the extreme age this fine old king had reached, he had more sense than to risk himself in such youthful sports. The hippopotamus was the Egyptian symbol for a foreign foe. Perhaps Menes died defending the empire he had created.

The second king of his dynasty was Athothis, who is believed to have built the citadel and palace of Memphis. Discoveries lately made warrant the belief that Athothis was a physician, for fragments of a work on anatomy by him have been brought to light. Nothing of account is known of the third king, Kenkenes, but the first famine in Egyptian history visited the country during the reign of Uenestes, the fourth king, to whom belongs the glory of building, at Kochome, the oldest of all the pyramids.

Undoubtedly the most brilliant era in the history of Egypt was that of the building of the pyramids. The government was consolidated and powerful. The population had so increased that thousands of workmen during the Nile overflow were subject to the whim of the ruler, who, with that vanity which is a part of human nature, devoted an army of his subjects to building those colossal structures, which will probably stand throughout the coming ages. On the plateau west of Memphis nearly seventy of these stupendous monuments were erected. The three most prominent, because of their prodigious size, are known as the Pyramids of Ghizeh, near which city they stand.

The greatest of all is the pyramid of Khufu, founder of the Fourth Dynasty. It was four hundred and eighty feet high, but the breaking away of its apex has reduced it some thirty feet. Each side of the base is 764 feet in length, and the vast pile contains about 90,000,000 cubic feet of masonry, covering thirteen acres, twice the extent of any building in the world. This pyramid is notable for several things besides its unprecedented size. It stands exactly on the thirtieth parallel of latitude, and the four sides face with geometric accuracy the cardinal points of the compass. On the north side, in the very middle, fifty-two feet above the original ground level, a door is cut leading into a passage three feet wide and four feet high. This passes downward to a chamber hewn in the rock of the foundation, a hundred feet below the ground level of the base. This chamber is directly under the apex of the pyramid and precisely six hun-

KHUFU CONSTRUCTING HIS PYRAMID

dred feet below. Two other chambers lie exactly above. Within these sombre graves were placed the stone coffins of the kings, who, despite their greatness and power, were compelled to lie down and share the common fate of mortality. There the royal mummies were put to sleep for centuries and above them on the walls was graven the story of their deeds when in the flesh. The door of the passage was sealed with a stone and the name of the dead monarch was added to the list of gods in the temple.

The pyramids form one of the Seven Wonders of the World, and their building is a problem which even in these later days it is hard to solve. There is no machine or apparatus in existence to-day powerful enough to raise those colossal stones to their places in the stupendous pile. It has been suggested that they were moulded in their position by chemical means from the sands of the desert, but the marks of the machinery employed are still distinctly visible, so that the construction of the engines is another of the lost arts. It is said that 360,000 men were employed for twenty years in building the Great Pyramid.

The second pyramid resembles in form and interior the largest. It was originally 457 feet in height, while the third, but 233 feet high, was built by a fourth or fifth king of the Fourth Dynasty. With this dynasty authentic Egyptian history begins. Its kings were distinguished for military achievements and architectural grandeur. Khufu, the first of them, conquered Ethiopia, while Khafra built the Sphinx, which stands north of the second pyramid of Gizeh. It is hewn out of the solid rock, has the body of a crouching lion and the head of a man, capped and bearded. It is 190 feet in length, and between the paws, extended forward for fifty feet, is a monumental stone with the name of Khafra. The width of the shoulders is thirty-six feet and the head from top to chin is twenty-eight feet and a half.

The closing years of the Fourth Dynasty showed a decline in the political power of Egypt, and the Fifth Dynasty, composed of nine reigns, gave little to the world that is worthy of record. The kings of the Sixth Dynasty belonged to a family from a small island in the Nile known as Elephantis, in Upper Egypt. This epoch saw the beginning of foreign wars of conquest and the decline of art. The Egyptian dominion was carried far into the Syrian and Arabian deserts and Nubia was conquered. The most wonderful and almost incredible statement regarding the Sixth Dynasty is that King Pepy II, ascending the throne at the age of six, held it for *ninety-five years!* During that marvellous reign the Egyptian conquests referred to were made and Egyptian dominion was extended to the Red Sea and the cataracts of the Nile. The king founded in Middle Egypt the "City of Pepy," whose site has been lost, and built one of the great pyramids of Sakkara for his tomb.

Under his successor, his son Merenra, Ethiopia became a tributary province, and the copper mines of Arabia and of the peninsula of Sinai were opened and developed. Then followed several rulers of whom little is known, but Manetho states that Dynasties Seven and Eight belonged to the Memphian line while the following two were in a Heracleopolite family, some of whom were probably contemporaneous in Upper and Middle Egypt.

The Twelfth Dynasty, extending from 2778 to 2565 B.C., was introduced by Amenemhat I., during whose reign Egyptian dominion extended from the Red Sea to the western desert. This was a memorable period in the history of the country. Many canals were constructed for the irrigation of the country, and the civil administration of the various governors improved, while sculpture, architecture, and the building of monumental tombs were extensively revived.

Under Usertesen I., the next king, Egypt attained a glory and magnificence unequalled since the downfall of the Fourth Dynasty. His two successors followed his policy, and the next king, Usertesen III., had the most glorious reign of all. The boundary was fixed beyond the second cataract, where forts and outposts were built and stone tablets set up defining the limits of the kingdom. The engineering works were extraordinary. Through the hills the engineers constructed a canal which led the waters of the Nile into the valley of Fayoum, where the supply from the annual inundation formed an artificial lake. Thus by the distribution of the water, which was well stocked with fish, a large area of country was turned into a luxuriant garden.

But more amazing than all was the national temple known as the *Labyrinth*, erected near the entrance of the canal into the lake. Herodotus, who examined it, was astounded and declared that all the temples of the Greeks put together did not equal it in cost and splendor. It contained twelve roofed courts, joining one another, with opposite entrances, six facing the north and six the south, the whole being inclosed by an immense wall. One-half the temple was above and one-half below ground, and each division contained fifteen hundred apartments. Those below ground were the sepulchres of the kings and the halls of the sacred crocodiles. No wonder it was called the Labyrinth, for any one who attempted to pass through its winding and almost innumerable divisions was certain to lose his way, unless he was in charge of an experienced guide.

Herodotus was allowed to visit the apartments above ground but not the subterranean ones. Regarding the former he said: "I pronounce them among the grandest efforts of human industry and art. The almost infinite number of winding passages through the different courts excited my highest admiration: from spacious halls I passed through smaller chambers, and from them again to large and magnificent saloons, almost without end. The walls and ceilings are

THE GREAT PYRAMID AND THE SPHINX

of marble the latter embellished with the most exquisite sculpture; around each court, pillars of the richest and most polished marble are arranged; and at the termination of the Labyrinth stands a pyramid one hundred and sixty cubits high, approached by a subterranean passage, and with its exterior enriched by huge figures of animals."

The Thirteenth Dynasty included sixty Diospolite kings who are said to have reigned 453 years. The Fourteenth numbered seventy-six Xoite kings with reigns extending over one hundred and eighty-four years; but of these Xoites many appear to be mere puppets, ruling under the Hyksos, or Shepherd kings, who now invaded the land.

They form the Fifteenth, Sixteenth, and Seventeenth Dynasties, which lasted from 2098 to 1587 B.C. The Hyksos are supposed to have been a nomadic race from either Arabia or Syria, who invaded Lower Egypt, where they destroyed the native monarchy of Memphis and then conquered the Theban Kingdom of Upper Egypt. Their dominion was completely established about 1900 B.C., and was followed by the darkest period in Egyptian history. It was during the reign of the Shepherd kings that Abraham visited Egypt, and they were still reigning when Jacob and his sons settled in the country more than two hundred years later. It is indeed this fact that somewhat accounts for Joseph's rise to power. The king who so welcomed and honored him was, like himself, a stranger and a Semite.

There were many rebellions during the reign of the Shepherd kings, but all were put down until finally a revolt broke out in the district of Thebes, where, through the skill of the native leaders and the bravery of the insurgents, the Shepherds were decisively beaten and compelled to concentrate at Avaris. Being besieged there, they finally agreed to withdraw with their flocks and herds and leave the country forever.

The Shepherds being expelled, the Theban house became the dominant power in Egypt, and the Eighteenth Dynasty opened about 1591 B.C. Here an impressive Biblical truth must be remembered: the head of this Eighteenth Dynasty is believed to have been that Pharaoh "who knew not Joseph," and the exodus of the Israelites from Egypt is supposed to have taken place about 1491 B.C., perhaps during the reign of Amenhotep II., the Pharaoh whose heart was hardened, and who, pursuing the Israelites into the Red Sea, was drowned with all his horsemen.

Under the Eighteenth Dynasty and those immediately following Upper and Lower Egypt were once more united under one crown; the ruined temples were restored, the military spirit kindled anew, and the surrounding nations brought under Egyptian dominion. Egypt became a single great centralized power. Her art reached its highest perfection, and the splendid temple-palaces

of Thebes were built. Ethiopia, Arabia, and Syria were invaded, the Euphrates was crossed, and a part of Mesopotamia added to the empire.

Thothmes III., the greatest of the rulers of the Eighteenth Dynasty, has been called "the Alexander of Egypt." He overran the whole of the civilized world, as he knew it. The kings of Babylon and Assyria were his vassals. But conquered Asia revenged itself on his race. His great-grandson Amenhotep IV., fascinated by Babylonian culture and art, sought to introduce it into Egypt. He aimed to overthrow the old religion and break the enormous power of the priests. With this object he introduced sun-worship, changed his own name to one meaning "Glory of the Solar Disk"; and, deserting his old capital Thebes, built a new city, in which he started a completely new civilization, differing widely from the Egyptian. What followed is very obscure. It may have been purposely made so by the priests. There was a revolution; the new city was destroyed; Amenhotep's mummy was torn to pieces; and the stones of the new god's temple were carried to Thebes to be used in the service of the old god Amon. The Eighteenth Dynasty disappeared, and the Nineteenth reigned in its stead.

Before entering upon this the second great period in Egyptian history, it will be interesting to consider the civilization of that remarkable people.

The government was a hereditary monarchy, but it was greatly modified by the influence of the priestly class, who really formed the "power behind the throne." The public duties and daily habits of the monarch were rigidly prescribed by religious rule. There was another important difference between an Egyptian king and other despots: while he had the right to enact new laws, he had no power over the lives and property of his subjects, beyond that which was prescribed by law. He might be the possessor of as many whims and mental freaks as nature chose to give him, but he could not make his subjects suffer therefrom.

Society consisted of three *castes* or ranks—the priests, the soldiers, and the lower orders. Every man, instead of being free to choose his place and vocation in life, had it fixed for him, and it was always what his father's was or had been.

Of these three castes the priests were the richest and most influential, but you must not give the present meaning to the word "priest," for their order included many professions and occupations. About all the knowledge of the country was concentrated in them. They were everywhere, were the only ones who knew how to read and write, and the medical and scientific men belonged to their rank. They fixed the religious ritual to which every man, including the king himself, was obliged to conform. Thus you will see the power of the priests was almost unlimited.

EGYPTIAN PRINCESS HUNTING ON THE NILE

Second to the priestly class was that of the military. To each member of this caste was assigned about six and a half acres of land, which was free from tax, but the owner was forbidden to engage in any art or trade. The king rented all the land except that belonging to the priests and soldiers, receiving in the way of rent about one-fifth of the produce.

Below the priests and soldiers came the great unprivileged castes, among which were the husbandmen, the artificers, and the herdsmen. In each of these were included many occupations. The lowest caste was that of the herdsmen and the lowest members of that caste were the swineherds, who, therefore, were at the bottom of the social scale. All below the castes of the priests and soldiers had no political rights and could not hold land.

This system was a baneful one, for it killed personal ambition and enterprise, and held the nation motionless, when otherwise it might have made great progress and become highly prosperous.

The population of ancient Egypt was five millions and probably more. You have learned of the land's amazing fertility, where the ground was covered by the rich film from the annual overflow of the Nile. Since food was cheap and abundant, the population increased fast. Think of the statement of a Greek visitor to Egypt a short time before the birth of the Saviour, to the effect that to bring up a child to manhood cost hardly four dollars of our money, or at the rate, say, of less than a cent a week!

This almost incredible condition of affairs caused thousands of the population to become idlers, or rather placed their services at the command of the rulers, who set them to work building pyramids and other structures which sufficed to keep armies of them busy.

The Egyptians acquired great skill in architecture. Their instinct seemed to lead them in that direction. While they never equalled the Greeks, they displayed marked ability. The principal feature of Egyptian architecture is its largeness and grandeur. The colossal sphinxes and obelisks formed avenues leading to immense palaces and temples, with a vastness of space that would inclose any one of our most famous cathedrals. You have already learned about the pyramids, some of whose blocks weigh 1,600 tons. It is stated that 2,000 men were employed for three years in moving one of those gigantic blocks to the base of the pyramid. It would be still more interesting to learn how they managed to raise it to its position at the end of their journey.

In sculpture the artists also aimed at bigness, and therefore missed the beautiful, nor did painting attain any special excellence. While many of the frescoes in the sepulchres display brilliancy of coloring and considerable spirit, the drawing is poor, with no apparent employment of the laws of perspective. No doubt the sculptors and artists were hampered by the strict religious rules

to which they were forced to submit. Thus in representing the gods no colors could be used except those prescribed by their religion.

A much larger percentage of the Egyptian population could read and write than of any other ancient nation. The most ancient monuments and pyramids show inscriptions, and nearly every article for use or adornment was marked. The best of writing-material was made from the leaves of the papyrus plant, of which we have manuscripts two thousand years old. It is from the word papyrus that we derive "paper."

The religion of the Egyptians embodied a conception of the immortality of the soul and the existence of a supreme Being, but his attributes and manifestations were shown in various forms. While the learned accepted these as merely symbols, the ignorant looked upon them as divinities and objects of worship. Thus it came about that the Egyptians had gods almost without number —sufficient for every day in the year. The most general worship was of the great god Osiris and the beautiful goddess Isis. The lovely Nile island of Philæ, at the extreme limit of the kingdom, was one of the centres of her worship, and the ruins of her temple there still survive.

A striking feature of the Egyptian religion was the adoration paid to brutes. The ibis, the dog, and the cat were held in special honor everywhere, while others were worshipped only in certain districts. The bull Apis, at Memphis, and the calf Mnevis, at Heliopolis, received the highest of all honors. The animals thus worshipped were kept with the utmost care in the temples and were embalmed at death. If any one killed an ibis or hawk, even by accident, he was immediately put to death. Such mental debasement is certain to bring woful results to a people, as was proven in the subsequent history of Egypt.

It was only certain animals that the Egyptians protected. Dangerous beasts had no immunity. Indeed one of the recognized duties of the kings was to kill off the savage lions of the desert. Regular hunting parties were organized, and one king records on his monuments that he has slain one hundred and twelve lions for the good of his people. The princesses, too, had elaborately arranged parties for crocodile hunts on the Nile, and were proud of their success in killing these eaters of their people.

The universal belief was that at the resurrection the soul and body would reunite. To this belief was due the practice of embalming the dead bodies, the art reaching a remarkable degree of skill. It causes a strange feeling to look upon one of those mummies, which shows the color of the hair about the base of the head, the cast of the features, while you know that twenty centuries or more have swept over the world since the immortal spirit fled from the body.

There were many excellent mechanics among the Egyptians. Linen was their usual article of dress, and they made it from a fine kind of flax which they

THE TEMPLE OF ISIS AT PHILÆ

cultivated; they could polish and engrave precious stones to perfection, while in glass manufacture, porcelain-making, and dyeing none could surpass them. They possessed many secrets that have been lost. One was the manufacture of elastic glass, or, rather, glass that could be compressed without danger of fracture. It is said that one of their cups made of glass could be held in the hand and pressed until the two sides touched, and then, upon being released, it would immediately fly back to its former shape.

As far back as records exist the Egyptians worked in metals, and their walls and ceilings afford exquisite patterns for us in these days. While they had a knowledge of arithmetic, geometry, astronomy, and medicine, yet it was crude, and the Chaldeans were their superiors. In the words of Professor Swinton: "The greatest characteristic of Egyptian institutions was their *unchangeableness*. This stationary character is seen in Egyptian government, society, religion, art, learning. Egypt herself was a *mummy*."

PHILÆ.

Chapter II

FROM THE FIRST RAMESES TO THE CONQUEST BY THE GREEKS

THE first Rameses was an insignificant ruler, of whom little is known. He appointed his son co-regent, or joint ruler with him, and after several raids into Nubia died, having reigned only two years. Among the mummies found at Der-el-Bahari, some time ago, was one that was identified as that of Rameses I. His only importance lies in that he began the Nineteenth Dynasty, during which Egypt became so prosperous and powerful.

With Seti I. opened the reign of one of the most illustrious and warlike monarchs of Egypt. He speedily became involved in a series of important wars, one of which was notable because it resulted in the capture of Saluma, or Salem, which afterward became the city of Jerusalem. He was a man of great military ability, and was so successful that he compelled Syria to sue for peace and strengthened his hold on the province by marrying a princess of that nation. He gave much attention to maritime affairs, and it is said that a powerful fleet of his swept up and down the Mediterranean. There has been too much praise, however, given to this ruler, for it is impossible that all of the triumphs placed to his credit could have been gained by any man in a single lifetime. This unquestionably great ruler, who was vain to the last degree, resorted to a trick by which to add to his glory. Many famous buildings, built by his predecessors, had the names of the builders inscribed upon them. Seti caused these to be obliterated and his own placed in their stead. But it remains true that his empire was extended northward to the

RUINS OF THE HYPOSTYLE AT KARNAK

shores of the Caspian Sea; southward beyond the second cataract; westward to the interior of the desert; and it included Arabia to the eastward.

This ruler devoted most of his architectural activity to the city of Thebes, where he built upon the temple of Amon-Ra at Karnak, and began the splendid hypostyle which was completed by his son and successor. He restored two funereal temples and left his kingdom to his son who is known in history as Rameses II.

This king was perhaps the most illustrious of all the rulers of Egypt, and was surnamed the Great. When only ten years old he accompanied his father in many of his campaigns, and upon succeeding to the throne was fired with the ambition to become the conqueror of the world. The Greeks named him *Sesostris* and saw in him the representative of the highest possible Egyptian greatness. Their accounts of his marvellous exploits, however, have greatly overestimated them. His principal campaigns were in Ethiopia, Syria, and Arabia, and it is probable that he pushed his conquests as far as Mesopotamia and ruled the larger part of Western Asia. His greatest battle was here at Kaddish, the capital city of the Hittites. On his monuments he is very fond of referring to his personal prowess in this great battle. Charging at the head of his forces, he with his chariot and lions alone succeeded in breaking through the Hittite line. The rest of the Egyptians were driven back, and the king remained alone in a position of great peril.

You may be interested to step back through the centuries and read Rameses' own boastful account of the matter, as scholars have translated it. "I became like the god Mentu. I hurled the dart with my right hand; I fought with my left hand. . . . I had come upon two thousand teams of horses; I was in the midst of them, but they were dashed in pieces before my steeds. Not one of them raised his hand to fight; their courage was sunken in their breasts; their limbs gave way. . . . I made them fall into the water like crocodiles; they tumbled down on their faces one after another. I killed them at my pleasure." The inscription runs on as far again in the same strain. It is the tone of all the monuments. These old Egyptian kings were in no way bashful about telling their exploits.

That is one thing which makes it so difficult to get at the facts of ancient history. The Hittites certainly were defeated in this battle, but the act of Rameses in building an immense wall from Pelusium to Heliopolis to protect his eastern frontier does not look like the work of a resistless conqueror, and the cutting of a system of canals from Memphis downward was probably meant to obstruct the advance of his enemies.

His works in architecture were sufficient to make the name of Rameses immortal. He completed the famous Hall of Columns, begun by his father at

Karnak, and the temple of Amenhotep III. at Luxor. He played, however, what seems a rather mean trick on this latter king. Amenhotep had set up together in one great court several hundred enormous black granite statues of his favorite goddess Maût. Rameses helped himself freely to this regiment, and made royal presents of black granite goddesses to almost every city in his kingdom. His successors freely followed his thievish example, until to-day only a fraction of the statues remain, battered, overturned, or leaning toward a fall. Amenhotep's most remarkable work gives scarcely a suggestion of what it must have looked when those hundreds of giant figures towered row after row, fresh from the carver's hands.

The two colossi of Rameses, and one of the two obelisks of red granite which he placed in front of Amenhotep's grand temple, are still standing with the inscription as sharp and distinct as on the day it was graven in the flinty stone. The other obelisk is in the Place de la Concorde, at Paris.

Rameses died in the sixty-eighth year of his reign, and was succeeded by his fourteenth son Mer-en-Ptah, who made Memphis his capital. It is worth noting that the word "Pharaoh" did not refer to a single person, but was applied to each ruler, no matter what his name. As an evidence of the uncertainty of historical records, it may be stated that a good many writers claim that this ruler was the Pharaoh of the Exodus, who was drowned with his hosts in the Red Sea.

When Mer-en-Ptah came to the throne, Egypt was at peace with the world, and, unless we accept the Exodus as taking place during his reign, it was uneventful. Under his son Seti II. there was disorder and rebellion. Seti was credited with numerous victories, but it was probably done by flatterers, for no authentic records of such triumphs have been preserved. After his death came a period of anarchy, during which several usurpers reigned for a brief while, until at last Set-necht succeeded in restoring order and founded the Twentieth Dynasty.

All the kings of this dynasty, after Set-necht, are known as Rameses, the first one being III., while the last was XII. Rameses III. subdued a rebellion in Ethiopia and gained a number of naval battles on the Mediterranean. He, like so many of his predecessors, was a great builder, and his name is found in all parts of Egypt connected with temples and other monuments, his chief attention having been given to the Delta, and to the district about Thebes where he built his famous temple of Amon. With this dynasty ended the period known as the "New Empire," and the years of decline began. It had seen Egypt the first power of the then known world, but the dry rot was gnawing at the root, and was not to cease until the passing centuries saw the once mighty kingdom among the weakest and most insignificant of nations.

RAMESES II. AND HIS BATTLE LIONS AT KADDISH

The priests had been steadily gaining power, and they now secured the throne, under the name of the Tanite kings, and held it for one hundred and thirty years, or, according to some writers, for one hundred and fifty years. Then followed the Bubastite or Twenty-second Dynasty, believed to have descended from the foreign settlers in Bubastis, now known as Tel-Bustak, on the Peludiac Nile, about seventy miles from the mouth.

We now reach secure ground, for it is covered by Hebrew history. Sheshonk, founder of the Bubastite dynasty, was the *Shishak* of the Old Testament, who captured Jerusalem about 972 B.C. If you will read the first ten verses of the twelfth chapter of II. Chronicles, you will find the account of this event, which is also related by Josephus, while the name of the king with a record of his achievements is inscribed on the propylon of the great temple of Karnak. It is believed that his successor was *Zerah* of the Bible (Osorthern or Osorcho), who suffered defeat at Mareshah, from Asa, king of Judah, as related in II. Kings xviii. 4 and II. Chron. xvi. 8, 9.

The Twenty-third Dynasty was also Tanite, and Egypt declined more rapidly than ever. At the close of the next dynasty it was conquered by Ethiopia, its last monarch, Bocchoris, being taken prisoner and burned alive. Sabaco, founder of the Twenty-fifth or Ethiopian Dynasty, was the *So* of the Hebrew records, with whom Hosea, king of Israel, formed an alliance. His successor, Tarkus, was *Tirhakah*, king of Ethiopia, the enemy of Assyria and Sennacherib, an account of whom is given in the book of Isaiah (xxvii. 9). How our interest deepens and intensifies when we find ourselves reading history which is also given in the Bible!

There was much trouble and warring after the death of Tarkus, a sure indication of the rapid decay of the empire. Twelve kings probably reigned at the same time in different parts of the country. Each had his own province, and they united only to repel foreign invasion. This was about seven centuries before the birth of the Saviour. Where there were so many pulling different ways, they were easily overthrown by one of their own number, Psammetichus I., aided by Greek and Phœnician mercenaries, and he formed the Twenty-sixth Dynasty. During his reign of more than fifty years, he united Egypt into a compact kingdom and introduced a number of important reforms. One of his changes, however, was scarcely for the better. He built new and more gorgeous temples for the successive bulls in which the god Apis was supposed to be living. He made the worship of these bulls the main part of the religious ceremony of the nation, having grand processions and feasts in their honor.

His successor Nechao, Nekas, or Neco, was the *Pharaoh Necho* of the Bible (II. Kings xxiii. 29–34). He was a ruler of ability, and during his reign of sixteen years he carried on a war against the Babylonian Empire, defeated its ally,

Josiah, king of Judah, entered Jerusalem in triumph and placed Eliakim, younger brother of Jehoahaz, on the throne. He invaded Assyria and for four years had a series of continued victories. Then he was defeated on the banks of the Euphrates by Nebuchadnezzar and driven back into Egypt. It is said that by his command a Phœnician fleet attempted the circumnavigation of Africa, and he began the cutting of a canal between the Red Sea and the Nile.

During the reign of his successor, Psammetichus II., Egyptian supremacy was restored over Ethiopia. Disasters overtook the kingdom under Apries, the *Pharaoh Hophra* of Scripture. Nebuchadnezzar invaded Lower Egypt and the Greeks swarmed into Western Egypt, where the king was defeated.

We now reach another momentous era in the history of Egypt. It was 525 B.C. and Cambyses was king over Persia, which had grown into a powerful and mighty nation. Previous to this time, Amasis, King of Egypt, had formed an alliance with King Crœsus of Lydia and King Nabunaid of Babylon, who were bitter enemies of Persia. The alliance was for protection against the growing power of Persia, but it gave Cambyses the excuse he needed to march against Egypt.

This campaign promised to be of the most trying nature. Along the eastern frontier extended the Syrian desert, which was so difficult to cross that Amasis did not believe there was any danger to him in such an attempt. He therefore brought his forces together at Pelusium, confident that he would gain an easy victory over the invaders, who after crossing the desert would be so worn out that they must fall easy victims to his warriors. Cambyses understood the difficulties before him, and collected an immense fleet to attack Pelusium by sea while his army assailed it by land. But on the eve of starting an astounding piece of good fortune befell him.

Phanes, one of the best officers in the Egyptian army, was aggrieved over his treatment by Amasis, and so angered that he set out to join the Persian monarch. Suspecting his purpose, Amasis sent his favorite eunuch in pursuit, and he overtook Phanes on the road; but the latter eluded him and reached the Persian camp, where it need not be said he received a warm welcome from Cambyses.

It was a woful day for Amasis when he offended his young officer, for he not only revealed all the secrets of his former master, but showed his enemies the means of crossing the desert with little difficulty or loss. As a first step, envoys were sent to the Bedouin sheiks or chiefs, who were given bounteous presents, and in return they made treaties by which they promised to furnish the expedition with camels and water, and to guide them by the shortest and best route to Pelusium.

In the interval Amasis died, so that it was his son Psammeticus III., a young

PROCESSION OF THE ROYAL BULL APIS

and inexperienced leader, who met the Persians at Pelusium. After a prolonged and furious battle the Egyptians were totally defeated. Psammeticus fled to Memphis and a ship was sent thither to demand the submission of the city. This ship contained only two hundred men, and its errand being known, it should have been safe against attack; but when it entered the harbor it was boarded by an overwhelming number of men, who killed every one on board and burned the vessel.

Cambyses punished this perfidy ten-fold. He laid siege to Memphis, took it, and executed two thousand of the sons of the most respected citizens, among them the son of the king, whose daughter and a number of leading young women were sold into slavery. Cambyses intended, however, to make Psammetichus governor of Egypt, but he was detected in a conspiracy against the Persian, who permitted him to take poison as the best way out of his trouble. He may be considered the last of the Pharaohs, for the Persian hosts now tramped unopposed over Egypt, the New Empire, once the pride of the world, was blotted out in darkness, and the land of the Pharaohs became a Persian province.

The Twenty-seventh Dynasty thus founded by Cambyses consisted of six kings whose joint reigns lasted from 525 to 424 B.C. Having been so successful, Cambyses determined to conquer the rest of Africa. He planned three expeditions. The first was against Carthage, but it had to be abandoned because the Phœnicians, who composed most of the fleet, refused to make war against Carthage, and being volunteers, Cambyses did not dare to use severe measures against them.

The second expedition was directed against the Oasis of Amon, and a force of fifty thousand men left Thebes and started across the desert of Sahara, but were never heard of again. It is probable that all perished in one of those terrific sand-storms which sweep over that flaming desert.

The third expedition was against Ethiopia, and, in the main, was successful, but on the return of the army, which numbered 150,000 men, nearly all perished in a sand-storm. Nevertheless, Egypt was thoroughly subdued and held with a firm hand.

Cambyses was subject to epileptic fits, and he now became insane and committed many sacrileges which grievously offended the Egyptians, his own country suffering almost as much from his wild doings. He killed his brother, and has been accused of many unnatural crimes. He wounded himself, it is thought accidentally, and died therefrom in the year 522 B.C.

Darius became king of Persia and was confronted by many revolts, but Egypt remained loyal. He visited the country in 517, and by his course won the good will of the people. He founded a city named for himself near the route of the canal which he completed from the Nile to the Red Sea, and

then, for some unknown reason, caused half of it to be destroyed. The most important act of his reign was the erection of Egypt, including Libya, Barca, and Cyrene, into the sixth satrapy, which was required to pay an annual tax amounting to $826,000.

Xerxes became king of Persia in 485 B.C., and found the Egyptians in revolt. He reconquered them and appointed his own brother satrap of the country.

As we shall learn in the history of Persia, Xerxes was assassinated in 472 and was succeeded, after a few years of anarchy, by Artaxerxes in 464, who found a formidable rebellion confronting him in Egypt, where the Greeks gave assistance to his enemies. He suffered a number of defeats, but was successful in the end, and induced the Athenians to withdraw their support of the Egyptians. After a time, tranquillity was established, but in the latter part of the reign of Darius II. (414 B.C.) the Egyptians succeeded in gaining their independence under the leadership of Amyrtæus, the Greek, whose reign from 414 to 408 B.C. constituted the Twenty-eighth Dynasty. He was deposed, and the Twenty-ninth Dynasty, that of Nepherites, lasted from 408 to 386 B.C., when Nepherites II. succeeded his father, but was deserted by his soldiers, who slew his son.

The Thirtieth Dynasty began in 386 B.C., with Nectanebus I. on the throne. He was the greatest king of the period, and under him, Egypt once more assumed an important rank among nations, defying Persia and making her influence felt in Asia. Many extensive and costly campaigns were set on foot against Egypt, but when Artaxerxes died all had resulted in dismal failure.

Nectanebus II. ascended the Egyptian throne in 361 and held it for twelve years, being the last native Pharaoh. He abandoned the attempts to conquer Phœnicia and Syria and confined himself within the boundaries of Egypt, probably because of the internal troubles. Persia pushed her conquests in different directions and finally attacked Egypt. Her forces suffered severe losses in the desert, but, with their Greek allies, laid siege to Pelusium. The Thebans made the first attack, but the battle, which lasted far into the night, ended without advantage to either side. The Egyptians, however, lacked a good general, and, after more severe fighting, retreated to Memphis.

The invaders now marched through the Delta, promising pardon to all who would submit, and threatening with the sword those who continued resistance. It may be said that the Egyptian and Greek garrisons (for there were Greeks on both sides) fell over each other in their haste to make submission. So it came about that Egypt, after an independence of sixty-five years, became again a Persian province.

DESTRUCTION OF CAMBYSES' ARMY BY A SANDSTORM

She remained passive and tranquil throughout the terrific war between Alexander and Persia, even though hardly a Persian garrison was left in the country. When the power of Persia was shattered Egypt did not strike a blow for her freedom, though she did strike hard at the robber bands which terrorized many parts of the country.

Having captured Tyre and Gaza, Alexander determined to make sure of Egypt. Pelusium surrendered without resistance. Alexander garrisoned the city and sent his fleet up the Nile to Memphis. He entered the city not as a conqueror, but as a Pharaoh, reverently observing all the ancient religious ceremonies. Sacrifices were offered to the gods, athletic games and prize contests in arts were instituted in which many of the Greek masters took part. This conduct was in such contrast to that of previous Persian rulers that the Egyptians were captivated and hailed him as their best friend.

Passing down the Nile from Memphis, Alexander went to sea from Canopus, and landing at the outlet of Lake Mareotis, near the site of Rakote, he was impressed by the splendid harbor facilities offered by the place. He determined to found a city there which should bear his name. Thus the important metropolis Alexandria came into existence. It soon became the intellectual exchange between the nations of the Occident and the Orient, and the mother of a new civilization. Leaving a portion of his army in Egypt, Alexander left the country in 332 and never returned. When he died his body was brought to Alexandria for interment.

CAMEO WITH PORTRAIT OF PTOLEMY PHILADELPHUS, AND ARSINOE, DAUGHTER OF LYSIMACHUS.

RUINS OF THE RAMESSEUM.

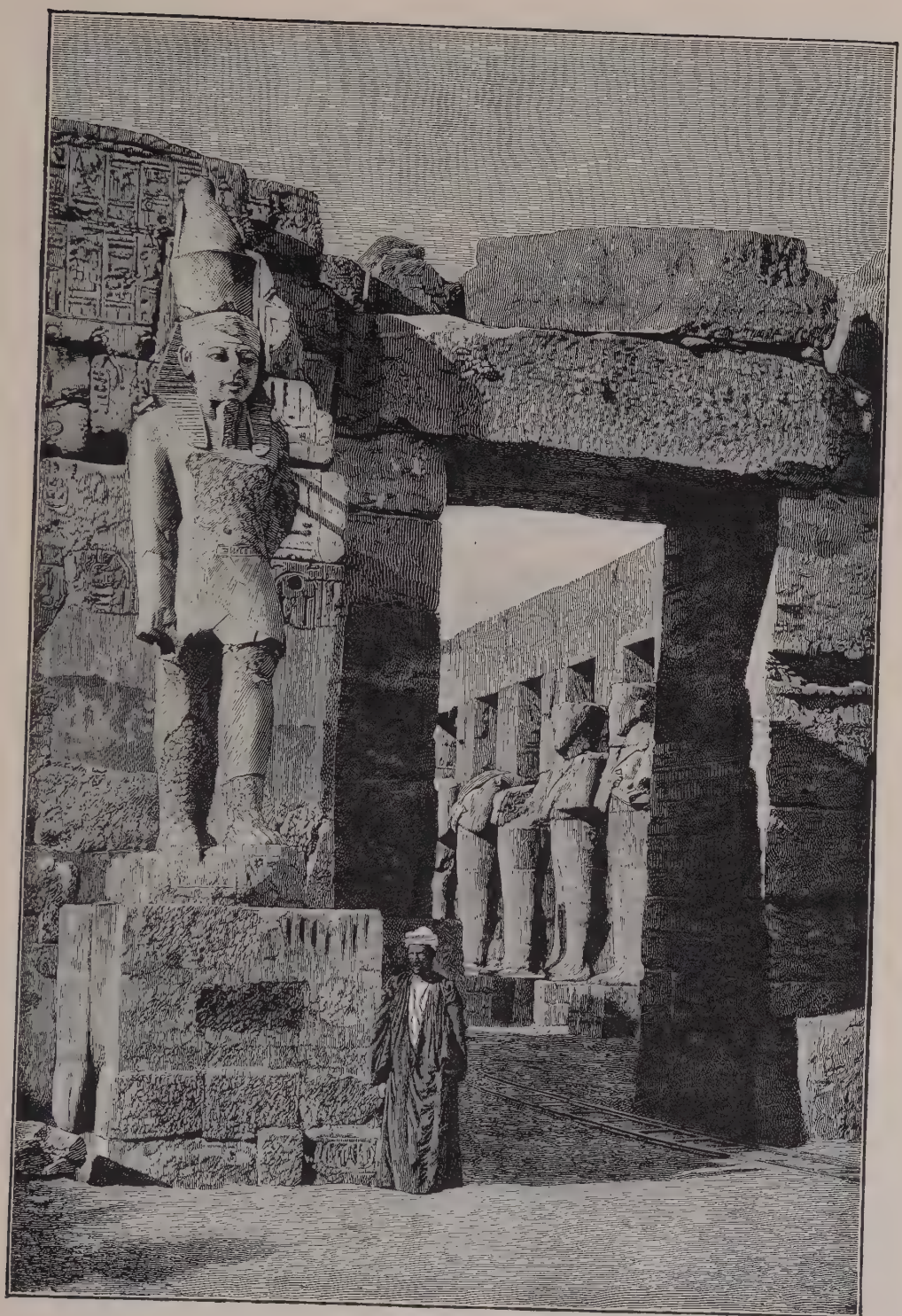
Chapter III

EGYPT UNDER GREEK AND ROMAN RULE

MANY historians close their history of the Land of the Pharaohs, with its conquest by Alexander, since its ancient glory vanished, and it lost that individuality which had made it pre-eminent among the nations of antiquity; but there still remains much of interest to tell about the remarkable country.

You have learned of the wisdom shown by Alexander in governing Egypt and shaping its policy, but in order to understand the mission and lesson of history, you must remember that, during the years about which I have been telling you, other nations had acquired greatness and power, and the events of Egypt became interwoven with them; but we shall follow our plan of giving in consecutive space the complete account of every country from beginning to end, no matter how vast the stretch of years embraced.

The principal neighbors of Egypt were Persia, Greece, and Rome, each and all of whom deeply impressed themselves upon her progress and civilization. There had been an extended commercial and military intercourse with Greece, and the reciprocal effect was deep and lasting, though the greater civilization of the Hellenes produced the stronger impression. Greek ideas permeated Egypt from one end to the other, and were felt by all classes. There were Hellenic colonies along the shore of the Red Sea, and their historians and philosophers traversed the land, with eyes and ears



STATUE AND TEMPLE OF RAMESES III

open. There were Greek settlements in the Delta and Greek soldiers were at the Egyptian court. In short, it may be said that, during the fifth and fourth centuries before the Christian era, Egypt became Hellenized, just as a bit of leaven "leavens the whole lump."

Alexander died in 323 B.C., and almost immediately the vast empire created by his genius crumbled to pieces, as a house does when the foundations are swept away. His chief captains divided his vast possessions among themselves, and it came about that Egypt fell to the share of Ptolemy Lagos, or Soter, the first of the Greek sovereigns. He was an able ruler and added more "leaven" to the Egyptian lump, until, had you been unfamiliar with its history, you would have suspected that the country had always been a part of Greece. He changed the names of many of the leading cities, dethroned the abstract religion and supplanted it with a singular compound of the two systems, while science and learning found a congenial home in the court of the Ptolemies. Alexandria drew within its walls the learning of the age; the unapproachable Alexandrian Library was founded by Ptolemy Philadelphus, who encouraged the Septuagint version of the Hebrew Bible and patronized the labors of the historians and learned men. The Delta became a scene of bustling activity like an American city, for commerce was rapidly developed and nearly all Europe eagerly sought the corn, linen and papyrus of Egypt, the products of Libya and the apparently exhaustless treasures of the East.

The third Ptolemy was Euergetes, who, through a Syrian war, extended his conquests to Babylon and Susa and swept the shores of the Mediterranean with his fleets. He added to the volumes in the Alexandrian Library, and did his utmost to aid in the material and intellectual prosperity of his people.

The fatal defect of every monarchical system is that, while some rulers may be of the highest virtue and ability, there are sure to be others whose reigns are a deadly blight to their subjects. Untold evil is done and the hands on the dial of progress are turned back for generations. The turn of Egypt came when Epiphanes, the fifth Ptolemy, became king. He was a bloated wretch, incapable of giving his country a pretence of good government. After inflicting disaster and evil, he was poisoned when preparing to set out on a military expedition.

During his reign, Rome began to show her hand in Egyptian affairs, and Philometor, the seventh Ptolemy, was a nominee of the Roman Senate. He was a good and wise ruler, but his successor, Euergetes II., was one of the most loathsome miscreants that ever lived. You cannot think of any vice of which he was not guilty, while he was avaricious and brutal to the last degree. He had a sister, Cleopatra, who had also been the sister of her dead husband. Euergetes married her, and, on the day he did so, murdered her infant son. He

afterward divorced Cleopatra and married her daughter by her first husband, she therefore being his niece. This was too much for his subjects, who rebelled and placed Cleopatra on the throne. In revenge he murdered a son who had been born to them, and sent the youth's head to her as a present.

You must not confound this Cleopatra with the one famous in history, for that individual did not come upon the stage until a hundred years afterward. Moreover, it has been stated by some that the term "sister," as used among the Egyptians, did not always imply the close relationship which we understand by the term.

Several successors are not worth noting, but coming down to the time of Ptolemy XIV., who became king in 51 B.C., we reach the period of the dazzling Egyptian Cleopatra, whose luminous beauty and marvellous fascination completely turned the heads of men whose ambition and mental genius, it would be supposed, would have lifted them above any temptation in that direction.

Ptolemy XIII. placed the guardianship of Egypt in the Roman Senate. His daughter Cleopatra and his son Ptolemy XIV. were nominated as successors to the throne. She was seventeen and he ten years old, and their joint authority was cemented by the marriage of the brother and sister. The particulars of the romantic tragedy that follows will be found in our history of Rome. The ministers of Ptolemy excluded Cleopatra from her share in the sovereignty, when fortunately for the deposed queen a new actor came upon the stage in the person of the great Julius Cæsar (B.C. 48).

Probably having unbounded faith in her power of fascination, Cleopatra sought and obtained entrance to the presence of the illustrious Roman leader. Her confidence was warranted, for she completely bewitched Cæsar, who, as might have been supposed, made a fool of himself.

Won by her smiles he became her champion; he captured Pelusium, the key of the Nile, and, crossing that river at the head of the Delta, routed the army of Ptolemy, who, while fleeing, was drowned. Cæsar's success being complete, the Alexandrians submitted, and, with a Roman garrison in the capital, they acknowledged Cleopatra as the queen of Egypt.

The strange story as told elsewhere will show how after the death of Cæsar she threw a spell over Mark Antony, who lavished princely fortunes upon her and their children; and, forgetting honor and everything in his infatuation, he met his death through her treachery, she having with her fleet deserted him in the critical hour, when the prize for which he was about to contend was the dominion of the world. Then she exerted her subtle fascinations upon Augustus, the conqueror of Antony, but in vain. Finally, when told she must take her place in the procession that was to celebrate a Roman triumph, she committed suicide, in the year 30 B.C.

THE DEAD CLEOPATRA

It is uncertain what manner of death Cleopatra died, for there were no marks of violence on her person, and her face and body showed none of the effects produced by poison that has been swallowed. The general belief is that she obtained a venomous asp, that was brought to her in a basket of figs. This may or may not be true, and it is of little moment either way. Doubtless she was the possessor of a certain style of barbarian beauty which would have awakened no admiration in modern days, but she was one of the most vicious and abandoned of her sex, of whom it could be truthfully said that the world was well rid of her.

Egypt no longer bore the semblance of independence. It became a part of the Roman Empire, governed by a prefect appointed by Cæsar and responsible directly to him. It was divided into Upper Egypt, with Thebes the capital; Middle Egypt, with Heptanomis the capital; and Lower Egypt, with Alexandria the capital. Each of these divisions was subdivided into what were termed nomes, and these again into toparchies. Strong military forces were stationed in different parts, and Egypt formed one of the numerous members of the mighty empire of the Romans, who developed the resources of the country until it became the granary of the Empire.

But the natives had not given up the hope of freedom. The first formidable revolt was by the soldiery, who, after a resistance lasting from A.D. 171 to 175, were brought under submission, and imperial authority was fully re-established. Eight years later, Pescennius Niger declared himself emperor, but in 196 was defeated and killed. Some time later the Egyptians were allowed representatives in the Roman Senate, and the worship of Isis, which had long existed in the Roman cities, was publicly sanctioned.

Zenobia, the famous empress of Palmyra, conquered the land in A.D. 269, but she had hardly occupied it when she herself was conquered by Aurelian (A.D. 273), the Roman emperor. Immediately afterward her friend Firmus, a leading merchant of Egypt, raised the standard of revolt, and went so far as to don the imperial purple at Alexandria, issue edicts, coin money, and equip an army which Aurelian scattered like so much chaff. Firmus was made prisoner and tortured to death.

Now came troublous times to the Land of the Pharaohs, and the Roman legions were kept busy in putting down rebellions. Then the religious factions harried one another with a fierceness always seen in such wars. But Christianity had taken root and was aggressive against paganism. Christian monks made their homes in Upper Egypt, and their bishops held sway in Alexandria, where the battle royal was fought between the two faiths. Finally, in A.D. 389, Theodosius I. forbade by decree the worship of idols and ordered the temples to be closed. Such of the magnificent buildings as were not changed to

Christian churches were stripped of their decorations or suffered to fall into decay. The pagans defended their property with fanatical desperation, but were assailed with equal fury, and in the struggle the great Alexandrian library was pillaged, perhaps destroyed. Its mines of treasures could never be replaced.

TABLE MADE FROM ROSETTA STONE.

AMENHOTEP'S STATUES OF THE GODDESS MAUT

SUEZ CANAL.

Chapter IV

LATER HISTORY OF EGYPT

EGYPT had now been brought under the banner of Christianity and the influences of Western civilization. Its later history, while interesting, may be sketched rapidly. It was conquered in A. D. 616 by the Persians and subjugated so completely in A.D. 640 by the army of Khalif Omar that Mohammedanism has ever since remained the dominant religion, with the country itself distinctly Mohammedan in character. The graves of many of the greatest Khalifs are still to be seen in the great cemetery at Cairo. The Khalifs cared little for the country, and it fell rapidly to decay. All the wealth and commerce that remained were confined to Lower Egypt. The decline steadily continued under the rule of the Arabs, and then of the Turks. A passage to India around the Cape of Good Hope was discovered at the close of the fifteenth century, with the result that Indian commerce was so diverted that the blow was almost a fatal one to the fortunes of Egypt.

Meanwhile a new people had arisen in Egypt and esatblished her independence of every one but themselves. These were the Mamelukes, originally a band of slaves trained as warriors by the great Sultan Saladin. The Christian crusaders attacked Egypt, but were defeated by the Mamelukes under Sultan Turan, and their leader, Louis IX., or St. Louis of France, was captured. Turan offended the Mamelukes by too great generosity to Louis, and they revolted, murdered the Sultan, and placed one of their own number on the throne.

This was in 1250, and their sway continued undisputed until 1517, when the great Turkish Sultan Selim overthrew them in two great battles, and then by treachery massacred most of the survivors. Reorganized, they were the real rulers of Egypt for six centuries and rode rough-shod over the people. They were the furious warriors who were routed by Napoleon when he invaded the country in 1798, at the Battle of the Pyramids, and were finally crushed in 1811 by Mehemet Ali through a strategem that was as clever as it was perfidious.

You know there are no more merciless wretches in the wide world than among the Turks, who revel in massacre and cruelty. The Sultan of Turkey finding in Mehemet Ali not only a man of ability and vigor, but one after his own heart, made him governor, or Pasha of Egypt, with liberty to do about as he chose. He determined to get rid of the turbulent Mamelukes, and summoned their leaders to come to Cairo to consult with him about a campaign into Arabia. Donning their gayest uniforms and mounting their best horses, this body of the finest cavalry in the world rode to the city, where they were warmly welcomed by the Pasha, who invited them to parade in the courts of the citadel. With no thought of treachery, they rode within the lofty walls and the portcullis dropped behind them. Then they saw that they had been caught in a trap and turned to retreat.

But there was no way by which to retreat. Barred walls and windows and blank, gloomy walls frowned on every side, with thousands of muskets levelled from all directions. At a signal these flamed out with a thunderous crash, and men and horses tumbled writhing to the earth. Seeing there was no escape, some folded their arms and calmly awaited death with turbaned heads bowed and their dusky lips murmuring in prayer. Others dashed here and there, madly waving their swords, vainly seeking a foe, and cursing those who had thus basely betrayed them. But the rattling of musketry continued and the horses and riders continued to fall until only one man—Emim Bey—was left alive. And then took place what looked like a miracle. He drove his spurs into the bleeding flanks of his steed, which leaped over a pile of his dead and dying comrades, and with a tremendous bound landed upon the battlements, amid a shower of bullets; then the frenzied animal sprang outward and went down crushed and dying; the bullets whistled around him, but Emim tore himself free and ran with the speed of a deer until he reached the sanctuary of a mosque, from which he finally escaped into the desert. Can the mind picture a more wonderful escape?

Mehemet Ali saw in the declining power of Turkey a chance of making Egypt independent and of adding Syria to his dominions. He carried out this scheme with the help of his son Ibrahim Pasha, and all went well until 1840, when Great Britain interfered. Her fleet captured the fortresses planted on the

MASSACRE OF THE MAMELUKES

Syrian coast, and, after a long negotiation, the viceroyalty of Egypt was secured to the family of Mehemet Ali, with only the nominal suzerainty of the Porte.

As his years increased, the mind of the remarkable ruler gave way, and in June, 1848, his adopted son Ibrahim was made Pasha, but he died unexpectedly a few months later, and was succeeded by Mehemet's son Abbas, who checked till his death the development and progress of Egypt. Said Pasha, another son, succeeded to the pashalik in 1854, and followed Mehemet's energetic policy, but all this time the common people, or the fellaheen, as they are called, were ground to the dust by intolerable taxation and the cruelty of their Turkish taskmasters. Their condition was like that of the Cubans under Spanish rule, and, if possible, worse, for when the fainting wretches sank under the frightful tasks, they were whipped mercilessly or cast into prison, where thousands died miserably.

Said Pasha died in January, 1863, and his nephew Ismail, then in his forty-eighth year, succeeded to the pashalik. He was the eldest surviving son of Ibrahim Pasha, and a man of great strength of character. He visited England and France and made a study of Western civilization. By his shrewdness, and through the lavish use of money at Constantinople, he obtained permission in 1867 to adopt the royal title of "Khidiv-el-Misr," or king of Egypt, or, as the term now is, the Khedive. By this name, the rulers of the Land of the Pharaohs have since been known.

The same firman, or decree, which gave this honor to Said, bound him to raise the annual tribute to the Sultan from $1,880,000 to $3,600,000. The European principle of succession was adopted, that is from father to son, instead of to the oldest heir, as had formerly been the rule in Egypt. In 1873 another firman gave to the Khedive the right of making treaties with foreign powers and of maintaining an army. This was virtual independence for Egypt.

The successful construction of the Suez Canal was largely due to the liberal policy and encouragement of Ismail, but his extravagance was like that of the pampered Roman emperors in the most luxurious days of the Empire. His court cost incredible sums, and his profuse hospitality would have bankrupted a Crœsus. Moreover, his ambition involved him in some of the most remarkable events in the history of his country.

We have learned of the construction in ancient times of a canal connecting the Red Sea with the Mediterranean, but it disappeared centuries ago, and the project engaged the attention of leading European powers in modern days, its great advantage being the shortening of the distance between Europe and India. Various plans were proposed, and in 1856, Ferdinand de Lesseps, the distinguished French engineer, obtained from the Pasha of Egypt the exclusive privilege of forming a ship canal from Tyneh, near the ruins of ancient Pelusium, to

Suez. A joint-stock company was formed with a subscribed capital of $40,000,000 (afterward increased), and the work was begun toward the close of 1860, the canal being formally opened November 17, 1869. In 1875 the British government purchased for $20,000,000 the Khedive's shares in the canal, which amounted to 176,602 out of 400,000.

This important work was to have a minimum width at the surface of 262 feet and at the bottom of 144 feet, with a depth of 22½ feet, and at each end there were to be sluice locks formed, 330 feet long by 70 wide. The canal is 100 miles long, 25 miles of this length being through lakes.

The opening ceremonies were striking. There was a procession of English and foreign steamers, in presence of the Khedive, the empress of the French, the emperor of Austria, the crown prince of Prussia, and others. On November 27th, the *Brazilian*, a ship of 1,809 tons, 380 feet long, 30 feet broad, and drawing from 17½ to 20½ feet, went through. Three-fourths of the traffic through the canal is British. The canal has since been improved and has become an important highway of the world's commerce.

Wady Halfa marks the southern boundary of Egypt proper, and beyond that spreads out an immense region of sand and wilderness, with here and there stretches of arable land. From north to south its length is 1,600 miles, with a breadth of 1,200 miles. This is the Soudan, which has no canals or navigable rivers except, during a part of the year, the Nile; and its only roads are the paths made by camels. It can hardly be reached by the sea, and its inhabitants are wild, fanatical Arab tribes, loving war, and among the fiercest warriors in the world. In the middle of the country, at the junction of the Blue and White Niles, stands Khartoum, the capital.

The Soudan has been one of the most prolific sources of supply for slaves for many years. Egypt coveted the country because of this wealth of human products, which she continually needed since thousands died under the lash every year, and she could not afford to let the supply run out. The war among the numerous tribes gave Mehemet Ali the excuse, in 1819, to seize the Soudan in order that he might bestow the "blessings of civilization" upon the benighted people. An army under Ismail, his son, penetrated to Khartoum, where he established a good government.

Ismail and his followers were invited to a dinner by a native chief, who succeeded in making them intoxicated at his table. When they were helpless, he set fire to the house and the whole party were burned to death. Mehemet Ali visited a fearful vengeance upon the natives for this act, and pressed his purpose until his rule was extended over Sennaar and Kordofan. His firm hand maintained order in the Soudan until the close of his reign. Afterward several revolts broke out, and it took terrible work to put them down.

THE LEAP OF EMIM BEY

So much of this costly and bloody work was required that Said Pasha visited the region in 1856 and was prepared to abandon the country, but was dissuaded by those whose fortunes depended upon the slave trade. He ordered a number of reforms, but not the slightest attention was paid to his commands after he left the country.

In 1865 the negro troops, 8,000 in number, having received no pay for a year and a half, broke into revolt. They were crushed with bloody vigor, the negro troops sent to Egypt, and the Soudan garrisons placed in the hands of Egyptian troops. Ismail in 1870 engaged the services of Sir Samuel Baker, the explorer, and the German traveller Munzinger, and through their aid succeeded in extending his rule over the equatorial provinces.

In 1874 Colonel Charles Gordon, who had distinguished himself in suppressing the Taiping rebellion in China, was appointed governor-general of the equatorial provinces and four years later was made supreme ruler in the Soudan. Gordon was an earnest Christian, of pure and exalted character, brave, patriotic, and wise. He organized an admirable system of government and raised the moral condition of the people to a degree never before known. He improved the finances, and in fact every branch of the government, and would not allow any interference from the court at Cairo.

The dearest object to this great and good man was the rooting out of the hideous slave trade, and he bent all his energies toward the impossible task, regarding which one of his biographers says, "It demanded a tact, an energy, and a force of will almost superhuman. He had to deal not only with worthless and often mutinous governors of provinces, but with wild and desperate tribesmen as well; he had to disband 6,000 Bashi-Bazouks, who were used as frontier guards, but who winked at slave hunting and robbed the tribes on their own account; he had to subdue and bring to order and rule the vast province of the Bahr-el-Ghazal, then beneath the sway of the great slaver Zebehr (known as the 'king of slave dealers'). It was a stupendous task: to give peace to a country quick with war; to suppress slavery among a people to whom the trade in human flesh was life and honor and fortune; to make an army out of perhaps the worst material ever seen; to grow a flourishing trade and a fair revenue in the wildest anarchy in the world. The immensity of the undertaking; the infinity of details involved in a single step toward the end; the countless odds to be faced; the many pests—the deadly climate, the horrible vermin, the ghastly itch, the nightly and daily alternation of overpowering heat and bitter cold—to be endured and overcome; the environment of bestial savagery and ruthless fanaticism—all these combine to make the achievement unique in human history."

Nothing speaks more eloquently of the personality of this remarkable

man than his own words, written in the midst of his campaign against the horrible slave trade, and in the face of difficulties such as it is almost impossible to conceive:

"No man ever had a harder task than I, unaided, have before me; but it sits as a feather on me. As Solomon asked, I ask wisdom to govern this great people; and not only will He give it to me, but all else besides. And why? Because I value not the 'all besides.' I am quite as averse to slavery, and even more so than most people. I show it by sacrificing myself in these lands, which are no paradise. I have naught to gain in name or riches. I do not care what man may say. I do what I think is pleasing to my God; and, as far as man goes, I need nothing from any one. The Khedive never had directly gained any revenue from slaves. I now hold his place here; and I, who am on the spot with unlimited power, am able to judge how impotent he at Cairo is to stop the slave trade. I can do it with God's help, and I have the conviction that He has destined me to do it; for it was much against my will that I came here. What I have to do is so to settle matters that I do not cause a revolution or my own death. Not that I value life. I have done with its comforts in coming here. My work is great but does not weigh me down. I go on as straight as I can. I feel my own weakness, and look to Him who is almighty; and I leave the issue without inordinate care with Him. I expect to ride 5,000 miles this year if I am spared. I am quite alone and I like it. I have become what people call a great fatalist—namely, I trust God to pull me through. This carries me through my troubles and makes me look on death as a coming relief, when it is His will. . . . It is only my firm conviction that I am only an instrument put in use for a time that enables me to bear up; and in my present state, during my long, hot, weary rides, I think my thoughts better and clearer than I should with a companion."

Gordon found himself so hampered by the action of the Egyptian government that he resigned in 1879. England and France had numerous causes for complaint against the Khedive Ismail, and in June of the year named, they procured from the Porte a firman authorizing his deposition. This took place, and his son, Mohammed Tewfik, twenty-seven years old, was made Khedive. The finances and domestic condition of Egypt had fallen into such a deplorable state that England and France agreed to supervise them and to support the Khedive so long as he governed properly. This arrangement constituted the Dual Control, or Anglo-French condominion.

The policy, however, did not work well, as was inevitable when those two old rivals entered into such a partnership. England wished to secure the honest and efficient management of the finances and the free navigation of the Suez Canal, while France was anxious about the interests of the bondholders and

EGYPTIAN TYPES

1, Cairene Girl. 2, The Khedive Tewfik. 3, Woman of Alexandria. 4, Nubian Officer. 5, Nile Pilot. 6, The Khedive Ismail. 7, A Donkey-boy.

aimed to secure dominance in Egyptian councils. The inevitable end of the Dual Control was hastened in the summer of 1882 by the action of Arabi Pasha, a colonel in the Egyptian service, who set out to drive all foreigners from the important positions they held in the country. He was the most influential member of the Egyptian ministry. He placed a strong body of troops in Alexandria so as to resist foreign intervention, and kept the Khedive under close watch. Since England had pledged herself to uphold the authority of the Khedive and since she claimed that the control of the Suez Canal was in danger, she decided to interfere.

France was asked to co-operate but refused, and the Mediterranean fleet, under command of Admiral Sir Beauchamp Seymour, entered the harbor of Alexandria. Arabi Pasha was ordered to surrender within forty-eight hours, and declining, the bombardment of Alexandria was opened on the morning of July 3d. It was terrific and soon silenced the batteries and shattered the fortifications.

But there was terror in the city, where hundreds of convicts, who had been released from prison, were robbing, plundering, and murdering the wealthy Arabs and Europeans. At one time, it is said, two miles of fire were raging; and pandemonium reigned. On the 7th, Admiral Seymour landed a force of marines and seamen, who with much difficulty arrested the ringleaders and restored order; but fully 2,000 persons had been massacred and an immense amount of property destroyed.

Arabi Pasha retreated to Cairo, but General Sir Garnet Wolseley, hurrying through the Suez Canal with a powerful force, by a rapid night march came upon the rebels at Tel-el-Kebir and disastrously routed them. A body of British horsemen dashed to Cairo and took possession. Arabi was captured and the rebellion crumbled to pieces. On his trial, Arabi pleaded guilty and was sentenced to death, but the sentence was commuted to banishment for life from Egypt, and he took up his residence in Ceylon.

Still officially disavowing all purpose of annexing Egypt or establishing a protectorate over it, England assumed the responsibility of administering the government with the aid of the Khedive and his advisers. British garrisons were placed in Alexandria and Cairo, and in January, 1883, the Dual Control was abolished. The Khedive, on the request of England, appointed a single European financial adviser, without power to interfere in matters of internal administration. Egypt proper is now divided into eight governorships of principal towns and fourteen provinces. The towns are Cairo, Alexandria, Damietta, Rosetta, Port Said, Suez, El-Arish, and Kosseir.

One fact brought to light by the disturbances had been the utter worthlessness of the Egyptian army. Accordingly, it was disbanded in September,

1882, and soon after General Sir Evelyn Wood, to whom was given the title of Sirdar, with the aid of twenty officers, supplied by the English War Office, undertook the reorganization of a new army. They had the poorest of material to work with, but succeeded better than was expected.

Now let us return to the Soudan. England acted upon the policy that she was bound to defend Egypt proper, but declined to consider the Soudan within her sphere of operation and advised the Egyptian ministry to abandon a country that had always been a burden and a pest to her. But the Khedive and his cabinet were not willing, and determined to crush the rebellion that had broken out in the Soudan as early as 1881.

After the departure of Gordon, the Turks, Circassians, and Bashi-Bazouks played such havoc among the miserable inhabitants, that they rose against them. In the midst of the turmoil and terror, a leader appeared among them, who has become known by his title of the Mahdi or Prophet. He was Mohammed Ahmed and was a native of Dongola. Possessing a fair education, and great native shrewdness, he soon acquired almost boundless influence. Thousands believed him when he declared he was the Mahdi foretold by Mohammed, with a divine mission to reform Islam and establish a universal religion to which all Mussulmans, Christians, and Pagans must submit or be destroyed. Thus the rebellion assumed a religious character and the Mahdi gathered a fanatical rabble, among whom were some of the most desperately brave men, ready to face any danger and to suffer wounds and death for the sake of the new faith.

At first the Mahdi was defeated, but his followers increased, and retreating up the Blue Nile, he prepared for new campaigns. He crossed the White Nile, and in July, 1882, surrounded and captured 6,000 Egyptian soldiers under Yussuf Pasha and massacred every one. In the following month, he advanced against the city of Obeid. Several attempts to capture it were defeated with great loss, but he would not give up the siege, and by cutting off all communications forced an unconditional surrender in January, 1883.

This success convinced the Egyptian government that the most vigorous measures were necessary to crush the rebellion. All the available forces were collected and placed under the command of the veteran Colonel Hicks, who in the latter part of April defeated a horde of rebels near Sennaar with great loss. Early in October, Colonel Hicks advanced upon Obeid with the purpose of recapturing it. He met the wild rabble of the Mahdi and fought them for three days (November 2, 3, and 4), when the Egyptian army suffered annihilation. This disaster compelled the Egyptian ministry to follow the advice of England and abandon its attempt to recover the Soudan. Under the pledge to protect Egypt proper, English posts were placed at Assouan and Wady Halfa.

The uprising in the Eastern Soudan was as formidable as in the Western.

BOMBARDMENT OF ALEXANDRIA BY THE BRITISH FLEET

Osman Digna, possessing considerable military ability, acknowledged the Mahdi, and was appointed his lieutenant. He rallied nearly all of the Arab tribes, and, surrounding the Egyptian garrisons at Sinkat and Tokar, cut the communications between Berber and Suakim, and would have captured Suakim itself, but for the British gunboats in the harbor. In November, a force of Egyptian soldiers was sent to the relief of Tokar, but a few days later it was surrounded and every man slain. The soldiers of the Mahdi fought as fiercely as so many wild beasts and gave no quarter.

Colonel Valentine Baker, one of the finest cavalry officers in the British army, was now placed in command of a large Egyptian force which was sent to Suakim. On the road, in February, 1884, the Egyptians met the army of Osman Digna, when the miserable rabble, offering hardly any resistance, threw down their arms, only to suffer a frightful massacre, while Colonel Baker and a few of his officers managed with the greatest difficulty to escape.

The British Government could not permit the occupation of Suakim, and sent troops under General Graham to expel Osman Digna. A furious battle took place at Tamai, in which the British narrowly escaped defeat, but finally routed the Arabs. The repulse did not frighten Osman Digna, but rather spurred him to greater exertions. An army of 12,000 men of all arms, under General Graham, was landed at Suakim in March, 1885, intending to crush Osman Digna and advance upon Berber. Numerous engagements followed, and finally Osman Digna was compelled to retreat to the hills. The British forces, having accomplished nothing decisive, were mostly withdrawn in the following May.

While advising the abandonment of the Soudan, England was anxious to do all that was possible for the relief of the Egyptian garrisons scattered through that extensive region. Special attention was directed to Khartoum, and the offer of General Gordon to use his great influence to bring about its peaceful evacuation was gladly accepted. He sailed from London on January 18, 1884, and, arriving at Cairo, decided, after consultation with the authorities, to make his way to Khartoum by way of the Nile. He started with no companion except Colonel Stewart, and received a warm welcome upon reaching Khartoum, where he set to work with his usual energy and wisdom to establish a firm government, and at the same time prepared for defence against the Mahdi, who he knew would soon attack the place. Before long the hordes of fanatics surrounded the town, and then began that memorable siege which lasted for ten months and attracted the attention of the civilized world.

By the 16th of April the investment was so rigid that no man could either enter or leave the place. More than five months passed before the first word was received from Gordon. This came through the diary of the English consul

at Khartoum, and closed its record of events on the last day of July. It showed that Gordon was doing everything possible for mortal man to do, but it was apparent to every one that his situation was hopeless unless relief was speedily sent to him.

England has won deserved praise for her way of aiding the humblest subject placed in peril, and she has a habit of defending him by a military display whose meaning is unmistakable. Nevertheless, she is sometimes fearfully slow in moving, and it was not until the summer of 1884, and then only when forced thereto by public opinion, that she pulled herself together and decided to go to the aid of her imperilled son and his comrades. In the month of October, Lord Wolseley began the ascent of the Nile with an army of 8,000 men, and in the face of enormous difficulties; but all were surmounted, and he arrived at Korti on the 16th of December. There news was received from Gordon which showed he could hold out only a few days longer.

Lord Wolseley threw forward a column across the desert toward Metammeh, twenty miles below Khartoum on the Nile. It was a desperate undertaking, but no other course promised relief to the beleaguered garrison. Securing a strong position on the road, a column of 1,200 men under Sir Herbert Stewart pressed in the direction of Metammeh. They had a furious fight with 10,000 of the Mahdi's hordes, but finally drove them back. Another fierce battle soon took place, in which Stewart was badly wounded and the command devolved upon Sir Charles Wilson, of inferior military ability. He decided, after a reconnoissance, that it was too dangerous with the small force under him to attack Metammeh, and therefore fortified Gubat, his position. Some days later, five steamers arrived from Khartoum, with several hundred soldiers and a number of guns. They had been sent by General Gordon and were a welcome reinforcement. Instead of pushing on, however, Sir Charles Wilson wasted valuable time in bombarding Shendy. Finally, with a couple of steamers, he ascended the Nile to Khartoum, receiving a heavy fire at Halfiyeh and Omdurman, both of which places were occupied by the Mahdi's soldiers. Sir Charles was able to approach only within a mile of the city, where he learned that four days before, through the treachery of Faraz Pasha, a lieutenant of Gordon, the Mahdists had been admitted into the city, and in the fighting Gordon was killed. This melancholy event took place January 27, 1885.

Wilson returned to Gubat, narrowly escaping capture on the way. The news compelled Lord Wolseley to change his plans. The hot season was at hand, when military movements are well-nigh impossible by European troops, and his force was too small to attempt to recapture Khartoum. He therefore recalled Wilson's forces and also a detachment that had been sent up the Nile to attack Berber.

CHARGE OF THE DERVISHES AT OMDURMAN

The result of the rebellion in the south was that Egypt lost the whole of the Soudan, except the equatorial province, which Emin Pasha held until 1888, when he was rescued from his perilous position by the American explorer Henry M. Stanley. In 1892 Tewfik died and was succeeded as Khedive by Abbas his eldest son, the British control continuing. An expedition for the conquest of the Soudan set out in 1896, under British leadership. Dongola was taken in September, and the Dervish forces were defeated with severe loss in a number of engagements. Their only gunboat was captured and trade was opened with Dongola. There was more fighting, and the Dervishes were finally routed and dispersed in 1898. The last battle was at Omdurman, where the Dervish troops made a splendid, mad charge into the face of certain death from the English guns. Their leaders were killed and they were almost exterminated. The English under General Kitchener remained the only power in Egypt. France, which had been holding Fashoda, evacuated it at the close of the year.

The foundation stone of the Gordon College was laid at Khartoum in 1899, and a convention settled the details of the administration of the Soudan. The Khedive published a decree appointing Lord Kitchener governor-general, but he resigned later because of his appointment as chief of staff to Lord Roberts in South Africa. The Soudan was opened to all comers, a railway being completed to Khartoum.

Egypt and the Egyptian Soudan are nominally under the suzerainty of Turkey, but, as has been shown, they are really controlled by Great Britain, and there can be little doubt that sooner or later they will be incorporated into the British Empire. England has done everything possible to develop the natural resources of her new possession. One of the greatest engineering feats of recent years has been the building of an enormous dam at Assouan to regulate the overflow of the Nile. The dam was finished in August, 1902, and was opened with appropriate ceremonies in December of that year in the presence of the Khedive and Lord Cromer, England's governor-general.

Lord Cromer, the real ruler of Egypt, resigned in 1907 and was succeeded by his former financial adviser, Sir Eldon Gorst. Under the guidance of these two men, Egypt seems becoming fairly content with English rule. There are always murmurings, the Egyptian upper classes in particular desiring "home rule" and "Pan-Islamism," that is, union with the other Mahometan countries. Dissatisfaction rose almost to open revolt in 1906; but this "National" party lost its chief literary leader, Mustapha Kamel Pasha, by death in 1908. Since then England's ascendancy has seemed assured.

ROCK TOMBS—TWELFTH DYNASTY.

CHRONOLOGY OF EGYPT

RAWLINSON points out in his "History of Ancient Egypt," the hopelessness of an attempt to give a correct chronology of that country, for the best modern critics differ and conflict to the extent of centuries. Thus Böckh names B.C. 5702, as the year of the accession of Menes, supposed, until quite recently, to have been the first Egyptian king; Unger, 5613; Mariette-Bey and Lenormant, 5004; Brugsch-Bey, 4405; Lauth, 4157; Lipsius, 3852; Bunsen, 3623 or 3059; Reginald Stuart Poole, 2717; Sir Gardner Wilkinson, 2691. The monuments deciphered in recent years are very defective. The Egyptians had no era, no chronological schemes. They recorded the length of the reign of each king, but did not distinguish the sole reign of a monarch from his joint reign with others. Thus contemporary and consecutive reigns are much confused, though careful study is gradually separating them. As far as available the chronology recently established by Petrie has been here followed for the earlier dates. It probably approaches within a century or so of the truth.

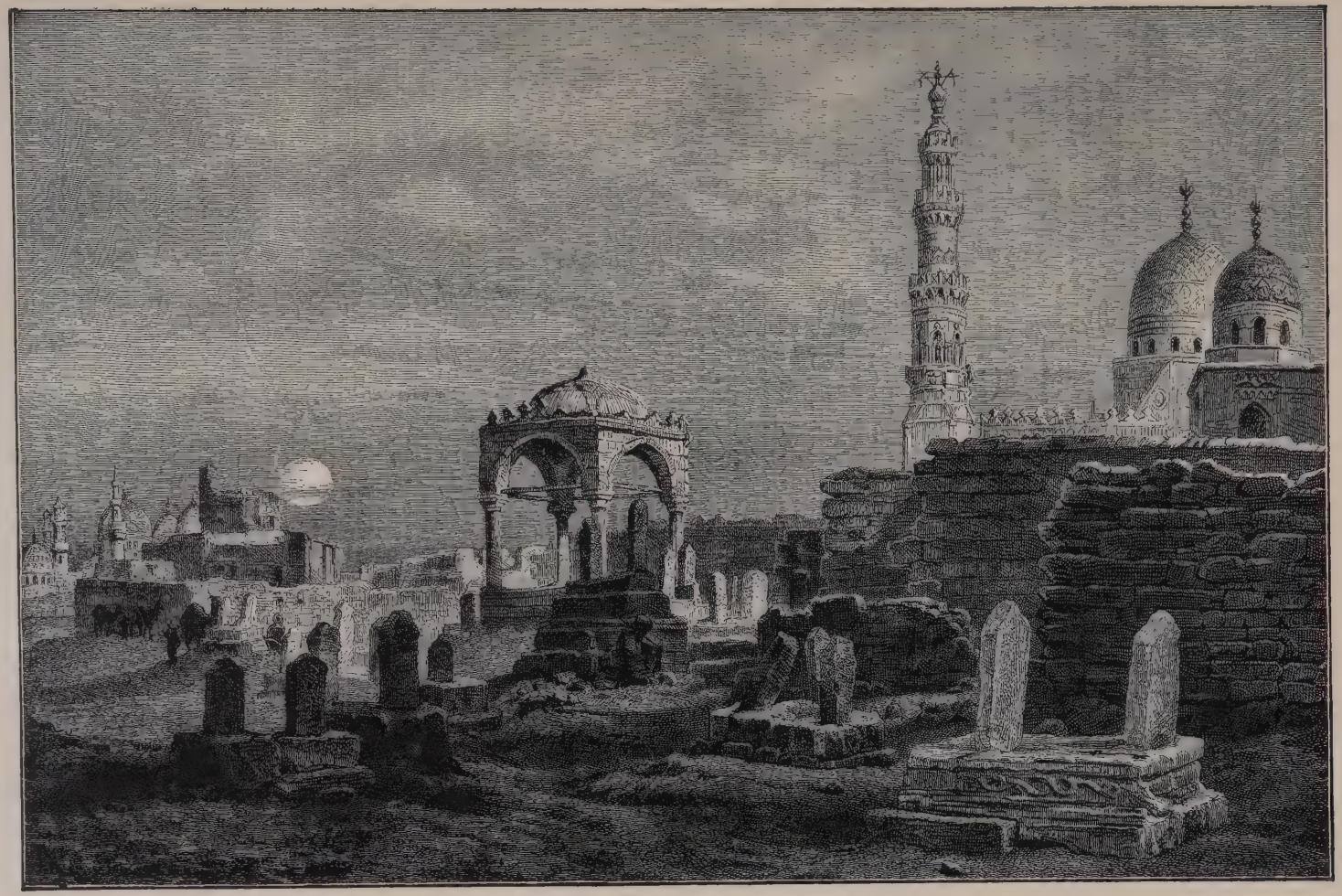
B. C. (5500) ?—Menes founded the empire. **3998**—With this date a roughly approximate chronology begins. It marks the accession of Sneferu, last of the third or founder of the fourth dynasty. **3969**—Cheops or Khufu built the great pyramid. **3443–3348**—Long reign of Pepy II. **3322**—Egypt partly conquered by invaders, probably Libyans. **2644**—Usertesen III., the great king of the twelfth dynasty, conquered Nubia. **2098**—Invasion of the Shepherd kings. **1728**—Joseph was sold into Egypt. **1718**—Joseph interpreted the dream of

THE HALL OF COLUMNS—KARNAK

Pharaoh's butler and baker. **1715**—Joseph interpreted Pharaoh's dreams, and prepared for the seven-years' famine. **1706**—Jacob and his family settled in Goshen. **1702**—The seven-years' famine ended. **1582**—Aahmes, after long wars, drives out the Hyksos, and the persecution of the Israelites becomes severe. **1503**—Reign of Thothmes III., the great king of the Eighteenth Dynasty who made Egypt master of the known world. He received tribute from the Babylonians, Assyrians, and Hittites. **1491**—Earliest date sometimes set for the Exodus of the Israelites. **1480**—Thothmes III. wins the great battle of Armageddon, subduing Syria. **1398**—Amenhotep IV. breaks from the old god Amon, and tries to introduce sun worship. **1381**—He dies, and sun worship and the dynasty fall with him. **1348**—Reign of Rameses II., the great warrior king. **1343**—Rameses' great victory at Kaddish. **1281**—Reign of Mer-en-ptah II., under whom the Exodus may have occurred. **1276**—Latest suggested date of Exodus. **1183**—Menelaus fabled to have arrived in Egypt after the Trojan war, and received Helen. **1004**—Alliance between Shishak, king of Egypt, and Solomon. **972**—Shishak invaded Judæa and took Jerusalem. **825**—Accession of Peterbastes, founder of the Tanite dynasty. **786**—Egypt established her supremacy over the Mediterranean. **781**—Beginning of the Saite dynasty. **737**—An Ethiopian, So, deposed Bocchoris, and ascended the throne. **722**—Alliance with Hosea, king of Israel. **720**—Battle of Rapikh. **719**—So abdicated and returned to Ethiopia. **711**—Egypt was invaded by Sennacherib, king of Assyria. **702**—Sudden destruction of Sennacherib's army, perhaps by a plague. **672**—Sarchedon of Assyria conquers Egypt. **660**—Psammetichus becomes the sole king and wins independence. He employs Greek mercenaries. The warrior Egyptians, the Mashanasha, deserted the country in consequence. **630**—Siege of Azotus, or Ashdod, by Psammetichus lasting nineteen years, the longest siege in history. **610**—Pharaoh Necho II. attempted to connect the Mediterranean and Red Seas by a canal; lost 120,000 men, and was compelled to relinquish the undertaking. **605**—Pharaoh Necho II. defeated by Nebuchadnezzar, king of Babylon. **570**—Amasis becomes king after a civil war; in his reign Egypt contained 20,000 cities. **567**—Nebuchadnezzar conquers Egypt but leaves Amasis as king. **554**—Solon visited Egypt. **536**—Pythagoras visited Egypt. **535**—Cyrus, king of Persia, rendered Egypt tributary to him. **525**—Cambyses, king of Persia, invaded Egypt, and abolished the empire of the Pharaohs. **484**—Xerxes suppressed an insurrection of the Egyptians. **460**—Inarus rebelled against the Persians. **418**—Herodotus visited Egypt. **414**—Amyrtæus restored Egypt to independence. **349**—Egypt again made subject to Persia by Artaxerxes III. **332**—Egypt conquered, and Alexandria founded, by Alexander the Great. **322**—Ptolemy I. restored the independence of Egypt and transferred the seat of government to Alexandria. **320**

—Ptolemy seizes Phœnicia, and 100,000 Jews settle in Egypt. **314**—Phœnicia taken from Egypt by Antigonus, king of Phrygia. **301**—Battle of Ipsus. **273**—An Egyptian embassy arrived at Rome. **171**—Antiochus Epiphanes, of Syria, defeated Eulæus, regent for Ptolemy VII., and was crowned king of Egypt. **170**—Ptolemy's brother Euergetes declared king by the Alexandrians. **168**—The Romans ordered Antiochus to yield Egypt to the Ptolemies. **163**—Civil war between the brothers. **146**—Ptolemy VII. died in war and Euergetes usurped the throne as Ptolemy IX.; he married his brother's widow and murdered her son, the rightful king. **142**—Ptolemy IX. put away his wife Cleopatra, and married her daughter by his brother. **129**—Ptolemy IX. was compelled to flee to Cyprus. He murdered his two sons and was restored to power. **128**—A pestilence destroyed 800,000 of the population. **82**—Capture and destruction of Thebes, which had revolted. **81**—Reign and death of Ptolemy XII., who made a will giving Egypt to the Romans. **59**—Ptolemy XIII. bribes the Romans to acknowledge him king. **51**—Death of Ptolemy XIII., who left his kingdom to Ptolemy XIV. and Cleopatra. **49**—Ptolemy expelled Cleopatra, and civil war followed. **48**—Julius Cæsar, assisting Cleopatra, besieged and burned Alexandria. **47**—Ptolemy XIV. was defeated by Cæsar and drowned while crossing the Nile; the Egyptian throne shared by Cleopatra and her younger brother Ptolemy XV. **44**—Cleopatra poisoned her brother. **41**—Mark Antony summoned Cleopatra to trial for her brother's murder; he was so overcome by her beauty that he followed her into Egypt. **36**—Antony conferred Phœnicia, Cyrene, and Cyprus, on Cleopatra. **35**—Antony conferred all Asia, from the Mediterranean to the Indus, on Cleopatra. **31**—The battle of Actium. **30**—Invasion and subjugation of Egypt by Octavius, and suicide of Antony and Cleopatra; Egypt became a Roman province.

A. D. 24—The country was invaded by 30,000 Ethiopian subjects of Queen Candace, who were repulsed by the Romans. **171**—The Egyptians revolted against the Roman government. **215**—Caracalla visited Egypt and massacred all the youth of Alexandria for having ridiculed him. **269**—Egypt was invaded by Zenobia, queen of Palmyra. **272**—Firmus made Upper Egypt independent of Rome. **273**—Aurelian regained possession. **278**—Probus repelled a dangerous invasion of the Blemmyes. **288**—Upper Egypt rebelled under Achilleus. **292**—Diocletian besieged and took Coptos and Busiris. **297**—Siege and capture of Alexandria by Diocletian, who suppressed the rebellion of Achilleus; the Egyptian coinage ceased. **365**—An inundation and earthquake destroyed many of the inhabitants. **389**—Theodosius prohibited pagan worship, in consequence of which a number of famous Egyptian temples were destroyed. **389**—Alexandrian Library destroyed. **618**—Egypt was conquered by Chosroes II., king of Persia. **640**—Amru placed all Egypt under



GRAVES OF THE KHALIFS AT CAIRO

Saracen domination. **1250**—It was conquered by the Mamelukes, who established their dynasty. **1516**—Battle of the Darik. **1517**—Overthrow of the Mamelukes by Sultan Selim I., who added Egypt to the Ottoman empire. **1770**—Ali Bey, a Mameluke, rules Egypt, Arabia, and Syria. **1798**—Egypt was invaded by the French, under Napoleon Bonaparte. **1801**—Expulsion of the French by the English and Turks. **1806**—Mehemet Ali made Pasha. **1807**—The English defeated in an attempt to occupy Rosetta. **1811**—Massacre of the Mamelukes at Cairo, by Mehemet Ali. **1814**—The Turkish army in Egypt was remodelled. **1820**—Alexandria connected with the Nile by the Mahmoud canal. **1829**—The first Egyptian newspaper published. **1831**—Mehemet Ali, Pasha of Egypt, revolted from Turkey and invaded Syria. **1834**—Egypt visited by cholera. **1835**—The plague ravaged the country. **1839**—Mohammed Ali revolted, and claimed hereditary possession of Egypt and Syria. **1840**—The Egyptians defeated by the British at Beyrout. **1841**—The dispute with Turkey settled. **1848**—Death of Mehemet Ali and his son Ibrahim. **1854**—Said Pasha succeeded his brother Abbas. **1863**—Death of the Viceroy Said Pasha, who was succeeded by his nephew, Ismail Pasha; opening of the Sweet Water canal, first work toward the construction of the great Suez Canal. **1867**—Firman of the Sultan of Turkey granting to Ismail Pasha the title of Khedive, or king. **1869**—Opening of the Suez Canal. **1873**—Firman of the Sultan of Turkey granting to the Khedive the right of maintaining armies, and concluding treaties with foreign Powers. **1874**—Extraordinary rise of the Nile, causing great damage; occupation of the kingdom of Darfur by Egyptian troops. **1875**—Annexation of Darfur to Egypt by decree of the Khedive; opening of an International Court of Appeal at Alexandria. **1875–77**—War with Abyssinia. **1877**—Peace terms with Abyssinia accepted. **1879**—Tewfik becomes Khedive. **1881**—Decree for abolition of slavery; insurrection in the Soudan; British pacific interference. **1882**—Alexandria bombarded by the British. The Mahdi holds all the country south of Khartoum. **1884**—Messrs. Rothschild loaned £950,000 to the Khedive; need of loan of £8,000,000 to meet war expenses; conference of six great powers on Egyptian affairs met, but adjourned without result; international law of liquidation suspended in regard to the sinking fund. **1885**—Other countries concerned as to the financial condition of Egypt; loan secured and payment of indemnity begun; ancient necropolis discovered at Assouan. General Gordon killed at Khartoum by the Mahdi's soldiers. **1889**—Abolition of forced labor of the peasantry. **1892**—Tewfik dies suddenly and is succeeded by his son Abbas. **1894**—The first national exhibition of art and industry at Alexandria; important reforms in the civil administration introduced. **1895**—Serious disorders at Alexandria; a decree creating a special tribunal to deal with offences

against the British issued; death of Ismail Pasha, ex-Khedive, at Constantinople; Nubar Pasha, who had been in the Egyptian service fifty-three years, resigned the premiership. **1896**—The restlessness of the Dervishes led the British to make an expedition into the Soudan; several actions against the Dervishes were successful, and their only gunboat was captured; trade with Dongola began to open up. **1897**—The Court of Appeal issued a judgment condemning the Egyptian government to refund, with interest, the half-million taken from the reserve fund for the Dongola campaign; Great Britain at once advanced the money; Italy agreed to hold Kassala till December, and then to hand it over to the Egyptian government; more fighting in the Soudan with the Dervishes. **1898**—The Dervishes attacked the British at Adarama, but were defeated; fighting continued at other points, till the Dervish forces were finally dispersed; France, which had been holding Fashoda, evacuated it in December. **1899**—Foundation stone of the Gordon college laid at Khartoum; a convention settling the details for the administration of the Soudan was signed, and a Khedivial decree appointing Lord Kitchener governor-general was published; the Soudan opened to all comers, a railway being completed to Khartoum; Lord Kitchener resigned as governor-general. **1900**—Sir Reginald Wingate became his successor; Osman Digna captured. **1902**—Completion of the great dam for regulating the Nile. **1906**—Threatened Pan-Islam revolt. **1907**—Lord Cromer succeeded by Sir Eldon Gorst as English governor. **1908**—Decay of the "National" party.

LOTUS FLOWER AND FRUIT.

RIOTING IN ALEXANDRIA DURING THE BOMBARDMENT

DYNASTIES OF EGYPT

[The following list is taken from various sources, and the reader will bear in mind the wide divergence among the best authorities. The names of the dynasties and most important kings are given, and approximate dates.]

	B.C.	
I.	5500.	Thinite.
		Menes; first known king and lawgiver, founder of Memphis.
		Teta or Athothis — Uenephes I.
II.	4751.	Memphite.
		Kakau.
III.	4449.	Memphite.
		Sneferu.
IV.	3969.	Memphite.
		Khufu.
		Khafra.
V.	3721.	Elephantine.
VI.	3503.	Elephantine. (History nearly a blank to the eleventh dynasty).
		Pepy II.
VII.	3322.	Memphite.
		Petty kings.
VIII.		Memphite.
IX.	3106.	Heracleopolite.
X.	3249.	Heracleopolite.
XI.	2985.	Theban.
		Sankhkara.
XII.	2778.	Theban.
		Amenemhat I.
		Usertesen I.
		Usertesen II.
		Usertesen III.
XIII.	2565.	Theban.
		Sebekhotep, name of several kings.
XIV.	2112.	Xoite.
XV.	2098.	Hyksos or Shepherd kings.
XVI.		Hyksos.
XVII.	1738.	Thebans at first dependents of the Hyksos.
XVIII.	1587.	Theban.
		Aahmes I. conquers the Hyksos.
		Amenhotep I.
		Thothmes III.
		Amenhotep II.

B.C.

Thothmes IV.
Amenhotep III.
Amenhotep IV.

XIX. 1378. Theban.
Rameses I.
Seti or Sethos.
Rameses II., the legendary Sesostris.
Mer-en-ptah, probably the Pharaoh of the Exodus.
Seti II.

XX. 1220. Theban.
Rameses III.
Inglorious line of kings named Rameses.

XXI. 1100. Tanite.
History obscure. Hir-Hor, high priest of Amon, probably first of priest kings — Assyrian governors.

XXII. 1004. Bubastite.
Shishak I.

XXIII. 810. Tanite.
Probably only three petty kings

XXIV. 781. Saite.
Bocchoris, taken prisoner by the Ethiopians and burnt alive.
During the last three dynasties, the Ethiopians appear to have ruled in the south.

XXV. 716. Karnak, Ethiopian.
Shabat or Sabaco.
Tarkus or Tirhakah.
Egypt subdued by Assyrians.

XXVI. 665. Saite.
Psammetichus I.
Necho II.
Psammetichus II.
Uahbra or Hophra.
Amasis.

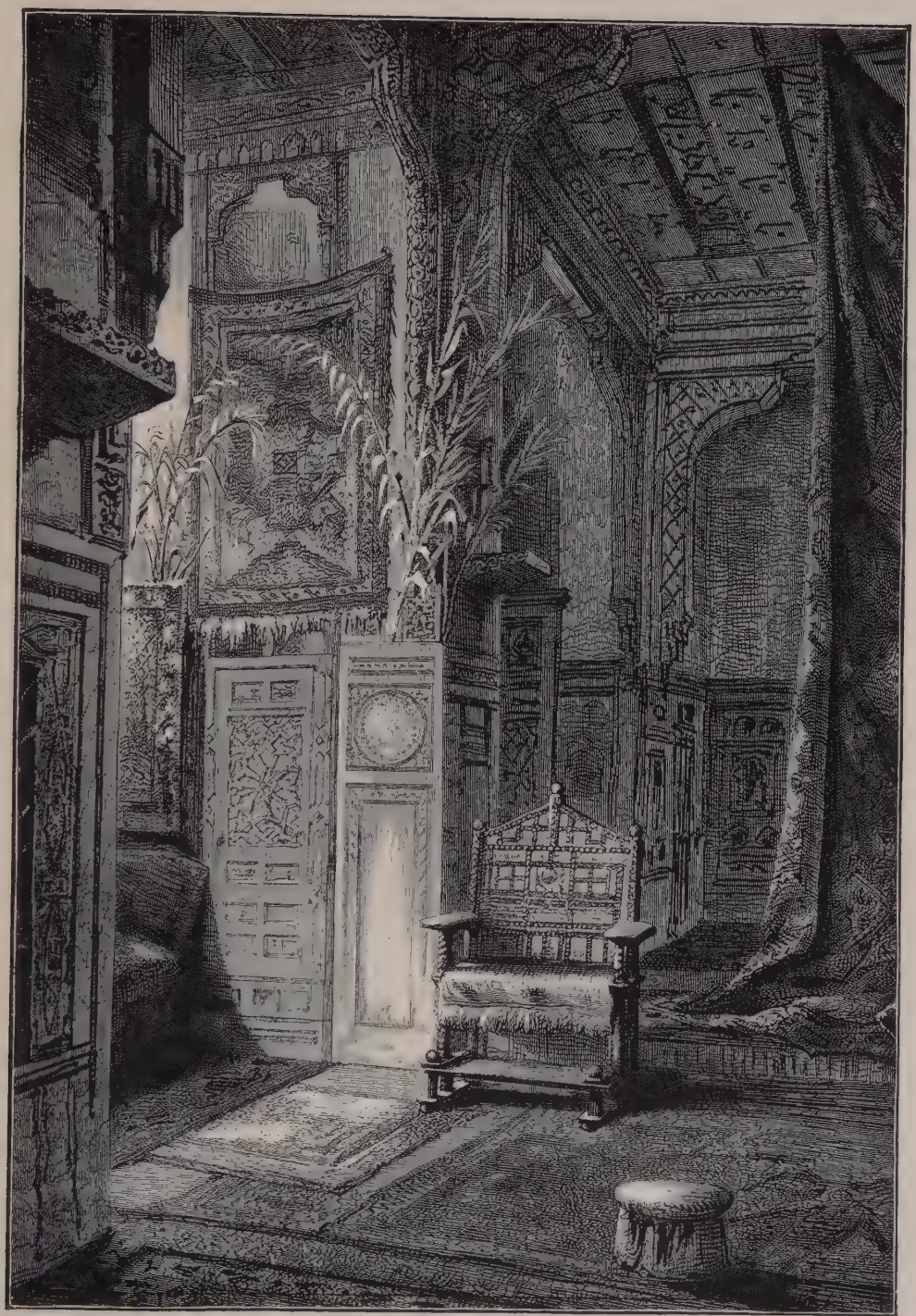
XXVII. 525. Persian.
Cambyses, conqueror of Egypt.
Darius I.
Xerxes I.
Artaxerxes I.
Darius II.

XXVIII. 415. Saite.
Amyrtæus.

XXIX. 408. Mendesian.

XXX. 386. Sebennyte.
Nectanebus I.
Nectanebus II.

XXXI. 349. Persian.
Darius III.
Alexander the Great conquered Egypt, and the empire was divided.



BIRTH-CHAMBER OF THE KHEDIVES

DYNASTY OF THE LAGIDÆ, OR PTOLEMIES

B.C. 305. Ptolemy (I.), Soter I.
285. Ptolemy II., Philadelphus.
247. Ptolemy (III.), Euergetes I.
222. Ptolemy IV., Philopator.
205. Ptolemy V., Epiphanes.
182. Ptolemy VI. (Eupator).
182. Ptolemy VII. Philometor.
146. Ptolemy VIII. (Neos).
146. Ptolemy (IX.), Euergetes II.
117. Cleopatra Cocce and Ptolemy (X.), Soter II.
106. Cleopatra Cocce and Ptolemy (XI.), Alexander I.
81. Cleopatra Berenike.
81. Ptolemy (XII.), Alexander II.
81. Ptolemy XIII., Auletes.
51. Cleopatra, and Ptolemies XIV., XV., XVI., her brothers.

DYNASTY OF MEHEMET ALI

A.D. 1811. Mehemet Ali.
1848. Ibrahim Pasha.
1848. Abbas Pasha I.
1854. Ismail I.
1879. Tewfik.
1892. Abbas Pasha II.

PRONOUNCING VOCABULARY OF NAMES FOR EGYPT

Aahmes (āh′mes)
Abydos (a-by′dos)
Abyssinia (ăb′ĕs-sĭn′ĭ-a)
Achmet (äh′met)
Amenemhat (a-mēēn′ĕh-mät)
Amenhotep (a-men′ho-tep)
Amenmes (ā-men′mēz)
Apis (ā′pis)
Artaxerxes (ar′tax-zerx′ēz)
Assiout (ăs-sēē′ut)
Assouan (as-sōō′an)
Assyria (ăs-sĭr′ĭ-a)
Athothis (a-thōth′is)
Avaris (a-vā′ris)
Bahr-el-Ghazal (bar-ell-ga′zal)
Bashi-Bazouks (băsh′ĭ-ba-zōōkz′)
Bedouin (bĕd′oo-ēn or bĕd′oo-ĭn)
Bocchoris (bŏc-kō′ris)
Bubastite (bū′bas-tite)
Cairo (kī′rō)
Cambyses (kam-bī′sēz)
Canopus (cā-nō′pus)
Charkieh (chär-kē′yeh)
Cleopatra (kle-o-pā′tra)
Crœsus (krē′sŭs)
Cyrene (cy-re′ne)
Dakahlieh (dä-kä-lē′ye)
Darius (da-rī′us)
Diodorus (dī-o-do′rus)
Diospolite (dī-ŏs′pō-lī-tĕ)

Eliakim (e-lī′a-kim)
Enseh (en′seh)
Epiphanes (ep′i-phā′nez)
Euergetes (u-ehr-ghe′tez)
Fayoum (fī-ōōm′)
Gaza (gä′zä)
Gharbieh (gär-bē′ye)
Gizeh (gee′zeh)
Guerga (gwĕr′ga)
Halfiyeh (häl-fi′yeh)
Herodotus (hē-rod′o-tus)
Heptanomis (hĕp′tā-nō′mĭs)
Hyksos (hīk′sos)
Isis (ī′sis)
Ismail (ĭs-mā-eel′)
Jehoahaz (je-hōa′-hăz)
Kalionbreh (kä′lē-ōn′breh)
Karnak (kär′nak)
Kena (kā′nă)
Kenkenes (ken′ke-nēz)
Khafra (käf′rä)
Khalif Omar (kā′lĭf-ō′mar)
Khartoum (kär-toom′)
Khedive (kā-dēv′)
Khufu (kōō′fōō)
Kochome (kō-chō′mĕ)
Kordofan (kôr-dō-fän′)
Kosseir (kŏs-sīr′)
Lesseps (lā′sĕp, Eng. les′ĕps)
Libya (lĭb′e-a)
Luxor (lŭks′or)
Mahdi (mä′de)
Mamelukes (măm′e-lukez)
Mamre (mam′re)
Maroetis (mă′ro-ē′tis)
Menoufieh (mĕn′ōō-fē′ye)
Menes (me′nes)
Mer-en-ptah (mĕr-en′tah)
Merenra (mĕ-rĕn′rä)
Mesopotamia (mĕs′o-pō-ta′mĭ-a)
Metamneh (mă-tam′nĕh)
Minieh (mē′nĕ-ye)
Mnevis (nēē′vis)
Nebuchadnezzar (neb-u-kad-nez′ar)
Nectanebus (nĕc-tā-nē′bus)
Nepherites (nē-pher′ĭ-tēz)
Obeid (ō-bād′)
Papyrus (pa-pī′rŭs)
Pasha (pa-shä′)
Pepy (pēp′ĭ)
Pescennius (pes-cĕn′ni-us)
Phanes (phā′nēēz)
Pharaoh (fā′ro or fa′ra-o)
Philometor (phil′o-me′tor)
Psammetichus (sam-met′i-kus)
Ptolemacus (ptol′e-ma′cus)
Ptolemy (tōl′e-mĭ)
Rakote (rä-kōt′ĕh)
Rameses (rāme′sĕz)
Sabaco (sä-bā′co)
Saste (säs′tĕ)
Sennaar (sĕn-när′)
Sennacherib (sen-năch′e-rib or sen′na-chēr′ib)
Sesostris (se-sŏs′tris)
Seti (sē′tĭ)
Set-necht (set′nekt′)
Sheiks (shēks; Arabic, shāk)
Sheshonk (shĕsh-onk′)
Sipthah (sĭp′thah)
Sirdar (ser-där′)
Soter (so′ter)
Soudan (sōō-dän′)
Souef (sōō′ef)
Suez (sōō-ĕz′)
Syria (sĭr′ĭ-a)
Suakim (swä′kĭm)
Tanite (tāy-nīt)
Tausri (taus′rĭ)
Tewfik (tū′fik)

FERDINAND COUNT DE LESSEPS

Thebais (the′ba-is)
Thebes (thēbz)
Thothmes (thōth′mēs)
Tirhakah (tir′ha-kah)
Tyre (tīr′)
Uenephes (u-en′e-feez′)
Usertesen (u-sert′e-sen)
Wolseley (wōōlz′lĭ)
Xerxes (zerks′ēs)
Xoite (zöi′tĕh)
Zenobia (ze-nō′bĭ-a)

ANCIENT NATIONS—WESTERN ASIA

Chapter V

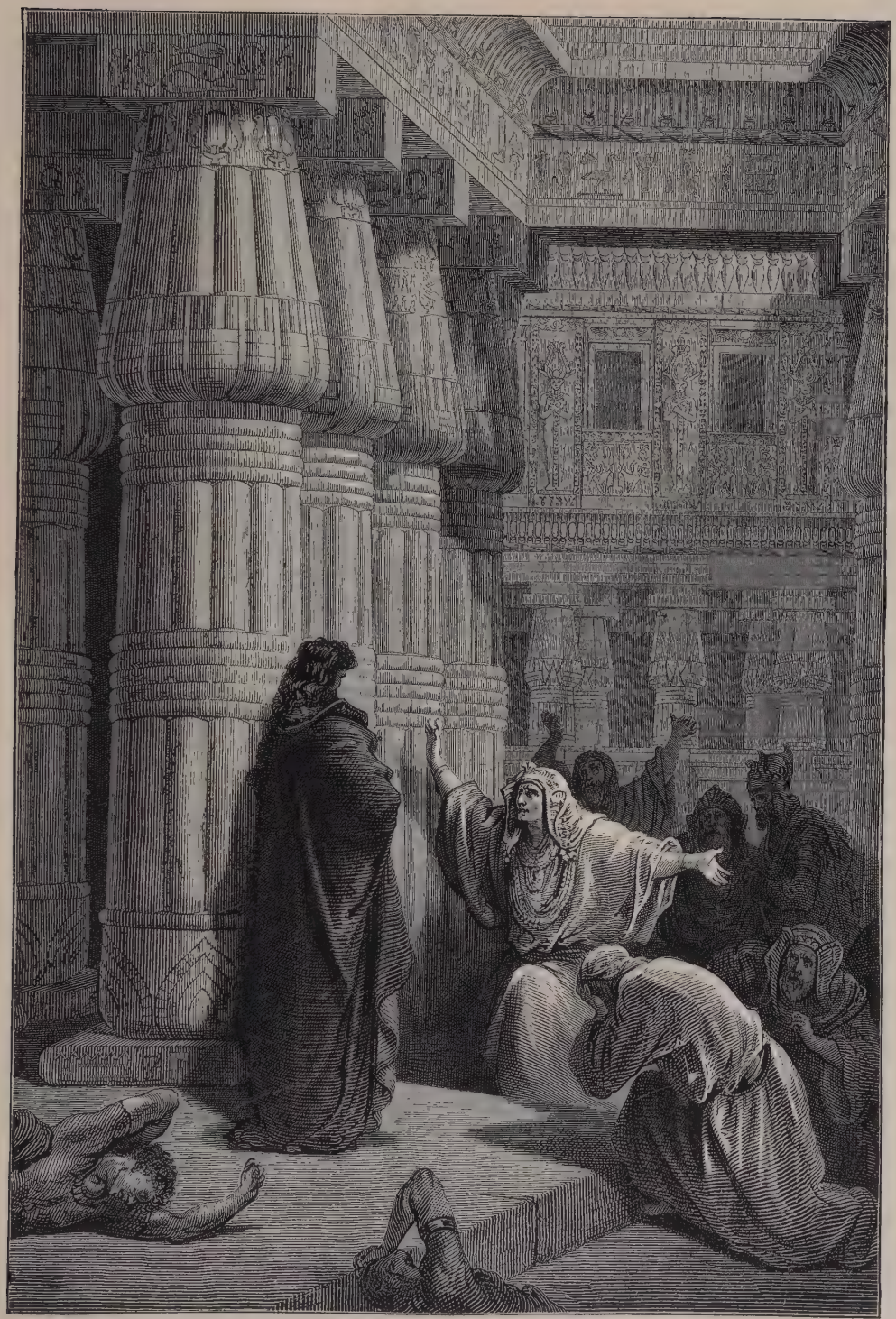
THE HEBREWS AND PHŒNICIANS

[*Authorities:* Cooper, "Resurrection of Assyria"; Harkness, "Assyrian Life and History"; Maspero, "The Dawn of Civilization," "The Passing of the Empires, 850 to 330 B.C.," and "The Struggle of the Nations, Egypt, Syria, and Assyria"; Rawlinson, "Five Great Monarchies of the Ancient Eastern World"; Rogers, "History of Babylonia and Assyria"; Sayce, "Assyria, its Priests, Princes, and People"; Smith, "Assyria from the Earliest Times to the Fall of Nineveh"; Budge, "Babylonian Life and History"; Ragozin, "The Story of Chaldea," "The Story of Assyria," "The Story of Media, Babylon, and Persia"; Rawlinson, "Egypt and Babylon from Sacred and Profane Sources"; Sayce, "Early Israel"; Thorwaldsen, "The Entry of Alexander the Great into Babylon."]

IN Western Asia the dominating race were the Semites. It is to this family that the Hebrews and the Phœnicians belong; and though not politically the strongest nations of the family, they are the ones of whom European writers knew most, for their lands bordered the Mediterranean Sea.

The fullest account of the Hebrews is contained in the Scriptures, for they were the "chosen people," and naturally had much to do with the events recorded in Holy Writ. The father of the Hebrews was Abraham, who, in about the twentieth century B.C., as we have learned, went with his family, his herds and flocks, from the plains of Mesopotamia to Canaan, the promised land.

The story of Abraham is a striking one, but the national history of his people does not begin until the flight of the children of Israel to escape the intolerable oppression of the Pharaohs. When the tenth plague had fallen upon the land, and the first-born were slain, "the Egyptians were urgent upon the people, that they might send them out



THE EGYPTIANS URGE MOSES TO DEPART

of the land in haste; for they said, We be all dead men." As nearly as can be told, Moses led the children of Israel out of Egypt in 1491 B.C. The history that follows is divided into three periods—first, a quiet time of slow growth and progress, then a brief outburst of political power and splendor, then a long decline.

Throughout the first period the Hebrews were governed by God himself, who made known his will through the high priest. Affairs were managed by a succession of "judges" and rulers, who were selected by revelation. All obeyed these rulers, but they governed without any of the honors of royalty, seeking only to do the will of Jehovah. The prophet Samuel was the last of this line.

The second period, lasting one hundred and twenty years (1095–975), included three reigns, the first being the turbulent one of Saul, which covered one-third of the period named. He was succeeded by the greatest monarch who ever ruled the Jewish nation, in the person of David, his son-in-law. At first David held only the throne of Judah, with the city of Hebron as his capital. The other tribes elected Ishbosheth, a son of Saul, king, after whose murder David first acquired possession of the entire kingdom, over which he ruled from B.C. 1055 until his death, in 1015.

David was one of the greatest of his people. His first war was against the Jebusites, and he took their chief city, Jerusalem, from them and made it his residence, as well as the centre of the religious worship of the Hebrews. Afterward he subjugated the Philistines, Amalekites, Edomites, Moabites, Ammonites, and finally the Syrians. His kingdom then extended from the Euphrates to the Mediterranean, and from Syria to the Red Sea, with a population of five millions. He encouraged navigation and trade, especially with Tyre, and he was no less careful of the religion of his countrymen. One of the most precious inheritances left to mankind are his Psalms.

Solomon, "the wisest man that ever lived," and son of David, succeeded to the throne in 1015 B.C. He made the Hebrews the dominant race in Syria. Its commercial relations embraced Egypt and Phœnicia, and one of old Solomon's innumerable wives was the daughter of a Pharaoh.

After his death a period of decline set in. The Jews wrangled among themselves, and the subject states rose in rebellion and gained their independence. The imperial power broke into two parts, both weak: one, that of Israel, included ten of the twelve tribes, with Samaria as its capital; the other consisted of two tribes, known as Judah, with Jerusalem as its capital. The kingdom of Israel held together for about two centuries and a half, when it was crushed by Sargon, the Assyrian king, who, in 721 B.C., carried the ten tribes into captivity. Judah was also in peril from Sargon, and again from his son

and successor, Sennacherib, whose army, according to the Biblical account, was smitten by an unseen hand.

Still a third time, according to the apocryphal book of Judith, did the Assyrians threaten Judah, this time under the general Holofernes. Judith was a beautiful Jewess of Bethulia, who at the peril of her life visited the tent of Holofernes, in the hope of saving her native town, by the assassination of the Assyrian commander. She succeeded, and made her escape with the head of Holofernes to Bethulia. Her triumph inspired her townsmen with ardent heroism, and, rushing out upon the enemy, they completely defeated them. Josephus makes no mention of the story, and it has generally been held to be an allegory; but, like most legends, it probably had its foundation in some actual occurrence.

The kingdom of Judah lasted in a much weakened state until Nebuchadnezzar, King of Babylon, captured Jerusalem, in 586 B.C., and carried off the captives to Babylon. Then, in 536 B.C., Cyrus fell upon Babylon, crushed it, and by edict restored the Jews to their homes.

Now follows a series of misfortunes and changes. Judea remained a province of the Persian empire, and for a century after the death of Alexander the Great it was ruled by the Ptolemies of Egypt, one of whom, Ptolemy Philadelphus, caused the preparation of the Septuagint Version of the Pentateuch in the Greek language, which had become prevalent in Judea. The Jews fretted under their rulers, and in the year B.C. 166 succeeded in gaining their independence; but the Roman general, Pompey, in B.C. 63, captured Jerusalem, and made Judea a part of the Roman province of Syria. Because of their rebellious disposition, the Jews were frequently punished, until at last, in the year A.D. 70, Titus captured the city, and, after an appalling massacre of the inhabitants, who wrangled among themselves, it was burned, and the people scattered to the four winds of heaven. Thus they have remained ever since. The Jews are found to-day in every part of the world, suffering cruel persecution in some countries, like Russia, treated generously in others, as in the United States, but, wherever they may be, impressing their keen peculiarities and methods upon all with whom they come in contact.

Another great branch of the Semitic race were the Phœnicians. We do not as yet know their origin, but there is ground for believing they emigrated from Chaldea, and that this region, or Arabia, was the native seat of the Semites. The states which made up Phœnicia were independent, with each its own king, but they united in times of danger under the leadership of the most capable general. Their noted cities were Sidon and Tyre, the former being the most ancient, but its prosperity gradually passed to Tyre. The Phœnician territory was small, consisting of only a strip of land between Mount Lebanon

JUDITH BEFORE HOLOFERNES

and the Mediterranean Sea, but its inhabitants were prominent in the early history of civilization.

It has been accepted as a fact for centuries that the first perfect alphabet was invented by the Phœnicians. The germ of an alphabet was created by the Egyptians, but their writing was, so far as known, only partly phonetic. The hieroglyphic alphabet, of which you have heard, consisted of several hundred characters, without a fixed and invariable character representing a sound. The Babylonians and Assyrians used the cuneiform, which generally stood for syllables instead of sounds. Precisely when the Phœnicians made their valuable invention is not known, but its most wonderful feature is its simplicity. They first learned the few elementary sounds of a language, and then formed a fixed character to represent each sound. It was from the Phœnicians that the Greeks obtained the alphabet, which in turn was adopted with some changes by the Romans. The Roman alphabet, as you doubtless know, is the basis of our present alphabets. Of the manner in which the Greeks secured their alphabet Pliny says: "Cadmus brought sixteen letters from Phœnicia into Greece, to which Palamedes, in the time of the Trojan war, added four more, and Simonides afterward added four."

Such, I say, has been the universally accepted theory regarding the invention of the alphabet, but Professor Flinders-Petrie has lately announced a new revelation from his Egyptian excavations, which moves back the earliest use of letters by nearly two thousand years. He has laid before the Society of the Anthropological Institute of Great Britain an account of the steps which led up to this amazing discovery.

Several years ago, while excavating in Egypt, in the period of 1400 to 2000 B.C., Professor Petrie noticed signs upon some pottery which bore a close resemblance to the Greek alphabet. He suggested, with some hesitation, that they were an early stage of the alphabet, but the scientific world had so long accepted the date of the earliest historical writing as 800 B.C., that the signs were looked upon as having been derived from Egyptian hieroglyphics. The excavations made in 1900, however, prove that Professor Petrie's original theory was correct. When he uncovered some of the royal tombs, dating back to the XII. dynasty (3000 to 2600 B.C.), he again came across a large number of signs and letters upon the pottery and other utensils in the tomb-chambers. The fact that the hieroglyphic system was not in Egypt at that period showed that these signs did not belong to it.

Now, it so happened that Arthur Evans, the distinguished British archæologist, was carrying on at the same time a series of excavations on the island of Crete, in the Mediterranean. He found on tablets, rock-pillars, coins, and other objects, unearthed in a large palace, a number of letters and signs of a

period about 2000 B.C., which corresponded with those dug up in Egypt by Professor Petrie, who collected his and compared them with the Cretan forms unearthed by Evans. This comparison established the striking fact that the letters of the two were identical, and that the alphabet existed for a long time previous to the date hitherto accepted.

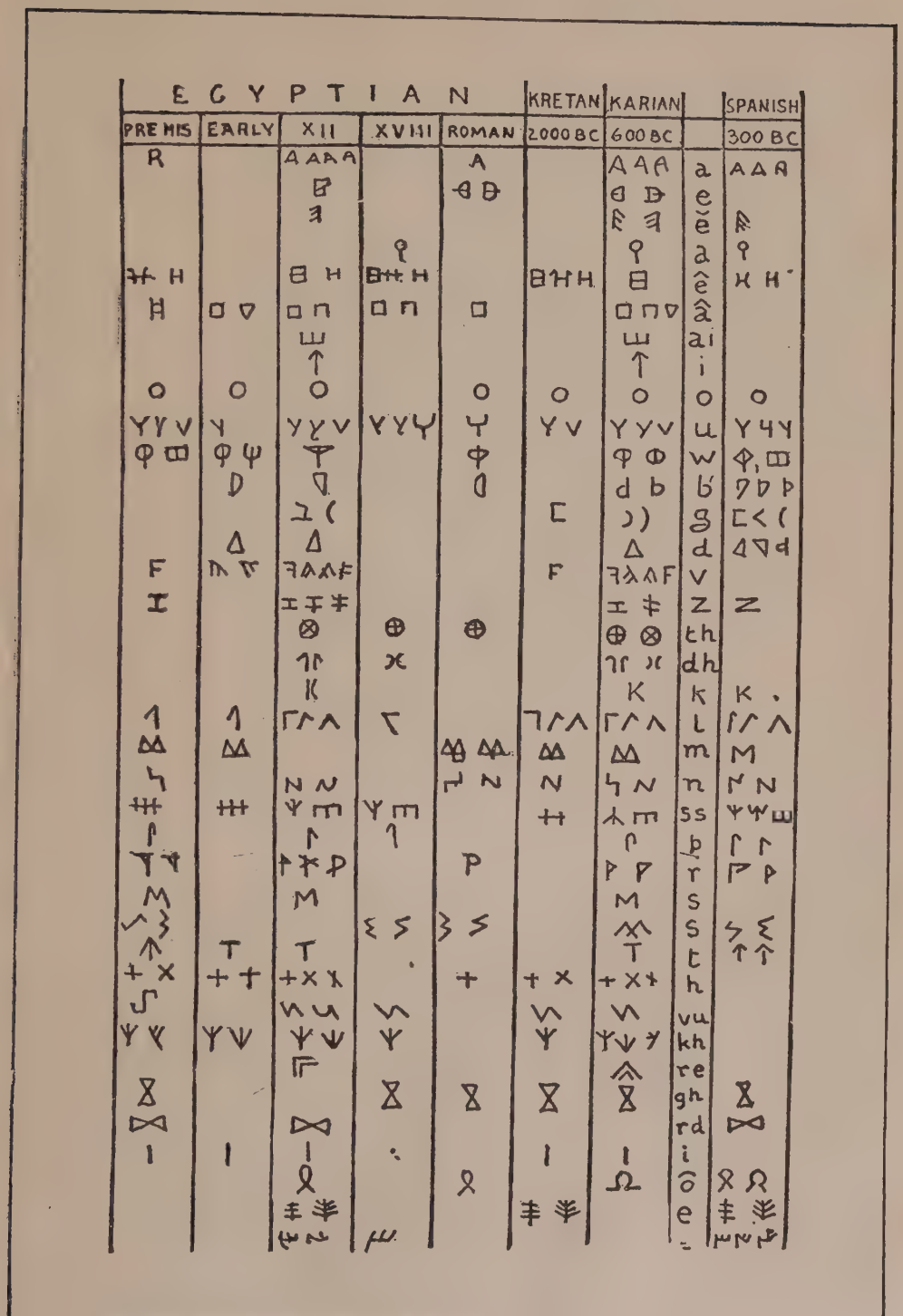
Professor Petrie believes, therefore, that we are in the presence of a widespread system of signs that was common to the Mediterranean from Spain to Egypt, and that the imports of Egypt prove that some trade existed around the Mediterranean as early as 5000 B.C. The signs of the alphabet were probably beginning to assume form at that time and were carried from point to point. They expanded and grew, but naturally with much variation. In 2600 B.C. the alphabet contained more than one hundred signs in Egyptian form. Professor Petrie says the force which gave it system and unity was the use of signs as numerals by the Phœnicians. This system was wholly Oriental, and was rarely used in Europe, but having been adopted by the leading commercial nations, it prevailed in all the Mediterranean ports. Professor Petrie thinks that the signs and letters on the pottery of 2600 B.C., which he uncovered, were used as an alphabet for written communications of spelled-out words in the early stages. This makes a body of signs with more or less generally understood meanings, and the change of giving a single letter value to each, and only using signs for sounds to be built into words, was no doubt a later development, due to Phœnician commerce.

The illustration on page 61 shows five periods of the Egyptian signary collected by Professor Petrie. Accompanying them, he has arranged the Cretan signary, gathered by Arthur Evans from his excavations in the island of Crete, dating 2000 B.C. The Karian was collected by Professor Sayce, and the Spanish is the familiar alphabet of inscription. The table shows the various identical letters, as they appeared in the different periods, and their comparison with those which he has recently excavated.

The Phœnicians were the first people on the shores of the Mediterranean to engage in commerce. They were the sailors of the ancient world, and with great enterprise they pushed their commercial interests to remote countries. Their ships sailed to "Tarshish," on the southern coast of Spain, and hunted along the shore of Africa for the gold of Ophir. A dye obtained from two shellfish and known as "Tyrian purple" has never been equalled anywhere, while the Tyrian looms produced the most exquisite embroidery, enriched by that famous tint. The glassware of Sidon, the bronzes, the vessels in gold and silver, and other metals, were greatly prized by other nations.

The colonizing as well as commercial instinct of the Phœnicians was extraordinary. They pushed their way through the Strait of Gibraltar, or the

NEBUCHADNEZZAR CARRYING THE JEWS INTO CAPTIVITY


EGYPTIAN
KRETAN
KARIAN
SPANISH
PREHIS
EARLY
XII
XVIII
ROMAN
2000 BC
600 BC
300 BC

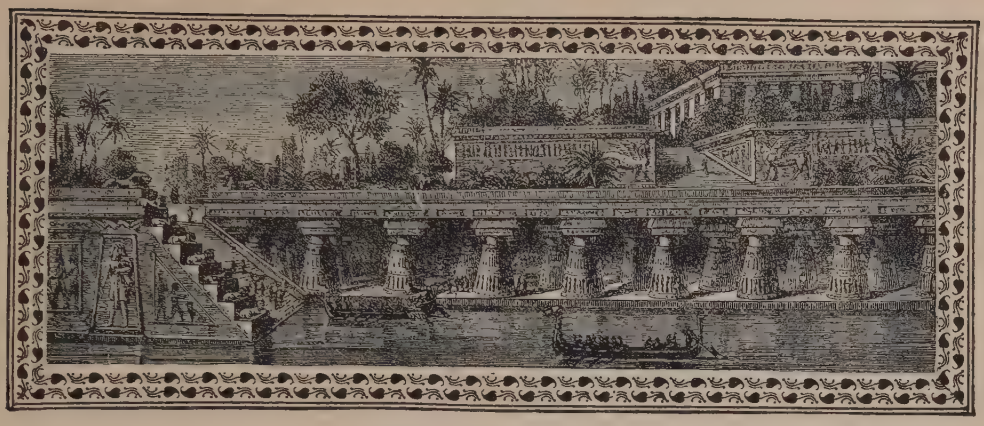
"Pillars of Hercules," and, passing out upon the Atlantic, founded the city of *Gaes*, now Cadiz, in Spain. Their daring navigators reached the southern ports of the British Islands, that they might barter for the tin of Cornwall. They had settlements on the shores of the Arabian and Persian gulfs, which traded with the coasts of Africa, with Ceylon, and with India, and all this was hundreds of years before other nations accomplished anything of importance of that nature. Greece in time became their rival, but when the Greeks began planting their settlements on the islands of the Ægean Sea and the shores of Asia Minor, about B.C. 1000, they found the Phœnicians had been there for a long while. It is believed to have been in the ninth century B.C. that the Phœnicians founded the colony of Carthage, on the northern coast of Africa, destined to become the most famous of all the numerous settlements made by them.

Legend credits Dido with being the foundress of Carthage. She was the daughter of a king of Tyre, whose successor was Pygmalion, the brother of Dido. He murdered her husband, and sought to gain his wealth; but Dido, taking the treasure, which had been hidden, and accompanied by a large number of Tyrians, escaped to sea. She landed in Africa, not far from the Phœnician colony of Utica, and bought a piece of ground from the Numidian king, Hiarbas, on the condition that she should receive all that could be compassed with a bullock's hide. Then Dido cut the hide into small thongs, and thus enclosed a large piece of territory. To escape marriage to Hiarbas, she stabbed herself on a funeral pile, and after death was honored as a deity by her subjects.

Carthage became the seat of a great nation, which fought against Rome three of the most tremendous wars the world has ever known. These will be told fully in the story of Rome. Carthage was finally defeated, and destroyed by the Romans, 146 B.C.

For centuries Phœnicia itself swung like a pendulum among different conquerors. It passed from Assyria to Babylonia, then to the Persians, then to the Greeks, to be absorbed and swallowed up in the end by Rome, 63 B.C. The people cared more for trade than conquest, and, strange as it may seem, man's instinctive love of liberty appeared lacking with them. As the Book of Judges says: "Careless they dwelt, after the manner of the Sidonians, quiet and secure." Under the Romans, Phœnicia became a part of Syria, and has since shared the fortunes of that country.

FOUNDING OF CARTHAGE BY DIDO



HANGING GARDENS OF BABYLON

Chapter VI

THE FIRST BABYLONIAN EMPIRE

"BABYLON is fallen, is fallen, that great city." "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken. . . . O thou that dwellest upon many waters, abundant in treasures, thine end is come." These are the words of the Bible. We could almost tell the whole story of Babylon in quotations from it. The Hebrew prophets return again and again to speak of the greatness of the city, its wealth, its size, its influence upon all the peoples of the earth. Some of them had seen Babylon with their own eyes, and were astounded and almost overwhelmed by its grandeur and magnificence. Only their boundless faith in the word of their God leads them to assert that such greatness *can* be destroyed.

It was the most populous city the world has ever known. Twenty million inhabitants, reckon some authorities. Modern London would be a village beside it; Rome, "Imperial Rome," would have been lost in one of its quarters. It stood astride the great river Euphrates, as modern cities span some little stream. Huge canals stretched through it in all directions. And its walls! They were classed by the ancients among the seven wonders of the world. Herodotus, who had seen them, set their width at eighty-four feet and their height at over three hundred. This seemed so amazing that his people and the succeeding ages doubted his figures. Yet now we learn that in part at least he

understated. The ruined walls have at last been found, and by actual measurement their width is one hundred and thirty-six and a half feet. Their height has crumbled forever; that, too, may have been greater than we think. Fifteen miles square was the space enclosed by these cliffs, this tremendous artificial mountain; the suburbs of the city spread to unmeasured distances beyond.

The prophets never cease wondering about those walls. How shall foe ever surmount them, or time destroy them? Jeremiah's climax to a long list of threatened desolations is: "Yes, the wall of Babylon shall fall." He expresses his amazement constantly in such exclamations as: "The broad walls of Babylon!" "Though Babylon should mount up to heaven!". "O, destroying mountain!" Yet so complete has been the devastation of the city that sixty years ago men could not even say where it had stood. Travellers passing down the Euphrates saw at intervals abrupt, grassy hillocks rising from the flat plain. "They are the abode of evil spirits," said the ignorant natives. European science suspected they were the remains of ancient cities. Nothing more was known of them.

Of late years they have been slowly yielding us their secrets. Patient explorers have dug into mound after mound and found them to contain the ruins of palaces, temples, and even whole cities. We know now where Babylon and Nineveh stood, for we have seen their monuments, their arts, the figures of their gods, and even the remains of their buried dead. The greatest find of all was the whole royal library of the Assyrian king Assur-bani-pal, containing many thousand volumes.

Here, you will say, was the whole history of Assyria ready for us—and of Babylon as well. So doubtless it was, if the books had been whole, and if any man could have read them. They were not of paper, like our books. Each was a clay tablet, like a flat stone, both of its sides stamped full of letters. These we now know were put in with a stick, something like our pen, while the clay was soft; and then it was baked in order to harden and preserve it. Assur-bani-pal's books had met with rough usage. His palace had evidently been burned; and though the tablets, unlike our paper books, had safely withstood the fire, they met misfortune from another source, which paper might have defied. Apparently they were kept in a second story, and the floor burning beneath them precipitated them to the ground. That was fatal to clay tablets. Scarcely one of all the thousands remains whole, and many are shattered beyond all possibility of restoration.

Then there was the further difficulty that no one knew the language of these primitive volumes. And though much patient work has been expended upon them, no one even yet fully comprehends the mysterious tongue. It is called the wedge or cuneiform language, because its letters are made up of

"BABYLON IS FALLEN"

little wedges. These represent syllables or words rather than letters; indeed, each one is a substitute for a picture which took too long to draw. Many of them are found to stand for three or four different things; others remain wholly unknown to us.

Thus our reading of the language is very imperfect; but the writings in it, gathered from this library and others since discovered, and from inscriptions on the ruined buildings, are the main source of our knowledge of Assyrian and Babylonian history. Some information we gain from the Hebrew scriptures, and some from the Egyptian hieroglyphics, which occasionally mention an Asian king, or even refer to him at considerable length. Ancient Greek writers like Herodotus help us a little, the most important of them being Berosus, a Babylonian priest of Alexander's time, who wrote a history of his country for the Greeks. Unfortunately, however, only a few fragments of his work survive.

We are, therefore, thrown back mainly on the cuneiform language; and every year this is becoming clearer to us, and new inscriptions are discovered. Some day we may hope to write the story of Babylon as fully and plainly as we do that of Rome; but this time has not yet come.

What we do know of it is profoundly interesting; but first let me give you an idea of the land itself, for the land has largely made the story what it is. In Western Asia, to the south of the Black Sea, rise two rivers, the Euphrates and the Tigris, which flow in a generally parallel and southeasterly direction till at last they join some eighty miles from their mouth, and empty together into the Persian Gulf. The Euphrates is one of the great rivers of the world. In some respects it resembles the Nile. All its waters are gathered in the mountains near its source; and for hundreds of miles along its lower course not a single tributary adds to its volume. It has also a heavy summer overflow; so that with the help of the Tigris it has made the valley between them second only to Egypt itself in its rich fertility.

On the south bank of the Euphrates, however, its influence extends only for a few leagues before we reach the higher ground of the great Syrian desert, which stretches southward into Arabia. To the north of the rivers and roughly parallel with them extend the Zagros mountains. Thus here, as in Egypt, civilization sprang up in a long and singularly fertile river valley, though the Babylonian, unlike the Egyptian, measures one hundred and fifty miles, and often more, from the mountains to the desert.

The Euphrates River has apparently imposed on itself the gigantic task of filling up with mud the entire Persian Gulf. Moreover, if the ages give it time, it will undoubtedly complete its work. It carries down such enormous masses of earth that the shoals around its mouth are built out at an average of over ninety feet every year. We can see back clearly to a time when the gulf

must have penetrated beyond the junction of the two rivers, and they emptied into it by separate mouths.

We can look even farther back. Nearly one hundred and fifty miles from the present mouth of the Euphrates there stand on its bank the ruins of the ancient city of Eridu, which must have once been a seaport town. Figure out for yourself the time the river took to build one hundred and fifty miles, and you will reach, as scientists have, the impressive conclusion that Eridu was built more than seventy-five hundred years ago, or 5500 B.C.

The earliest civilized settlements probably lined this old seacoast, and we are beginning to catch vague glimmerings of their history, especially of one Lugal-zaggi-si, who created for himself an empire. Not only did he rule the entire valley, but he extended his dominion across all Syria westward to the Mediterranean. At least he makes this claim, on some delicately carved stone vases of his which have been found. He built the walls of the city of Ur "high as heaven." He enlarged (so it must have already existed) the temple of the Sun-god.

Somewhere among those vague shadows must belong the Biblical story of the building of the Tower of Babel and the confusion of tongues. Perhaps it was connected with this very temple of the Sun-god; for we conceive the Tower of Babel to have been such a temple as in later times we find the Babylonians building to the Sun-god. They were enormous structures, rising one mass above another, to the height of seven immense stories.

The people of this period were of unknown race, probably Hamitic. Their land, the southern part of the great valley, was Shumir, the "Shinar" of the Bible, from which we call them Shumerians. The valley had probably other occupants before their coming, a black or yellow race whom they partly subjected and partly expelled. Then they devoted themselves to engineering works, whose value they had already learned. They drained the marshes between the rivers; they erected cities on the plains thus won; they built canals; they wrote in the picture-writing from which the cuneiform developed.

Then came their turn to be conquered, or at least absorbed by a more energetic race who came among them. Semites, perhaps from the south, gradually established dominion over Shumir, and also over the land of Accad, the region immediately north of Shumir, in the central part of the great river valley. Here, some two hundred miles above Eridu, lay the as yet sparsely settled site of Babylon; and still another fifty miles beyond stood the important city of Agadê, or Accad, which became the first centre of Semitic power in the valley.

Its great king, "Sargon of Accad," is the first imposing figure that enters Babylonian story. Later the Babylonians adopted him as their own, and considered him their ancestor, the first Semitic hero of the land. Their kings

THE TOWER OF BABEL

traced descent from him; legends centred round him. According to one of these, his queen-mother had set him adrift as a baby on the Euphrates in an ark of bulrushes. A peasant found the child and brought him up as a gardener. The goddess of love, Ishtar, met him in his garden, loved him, and restored him to a kingly rank.

The circumstances of his real life are not all clear. He lived about 3800 B.C. He must have been to some extent the maker of his own fortunes, for his father was not a king. After establishing himself in Accad, he gradually extended his sway over Babylon and all the cities of Shumir. His power reached to the Mediterranean, and he even crossed to the island of Cyprus. His warlike expeditions, which must have been more like explorations in a new land, kept him away for years from Accad and Shumir; and when he returned he found a general rebellion awaiting him. This he overcame, legend says, by the aid of the still faithful goddess, Ishtar; and his reign ended in years of peace and glory.

His son, Naram-Sin, who succeeded him, is a still clearer historical personage. He built a temple to the sun, and in its foundation sank a cylinder recording his name and deeds. This was found over three thousand years later by a Babylonian king while repairing the temple. Naram-Sin ruled Asia even to the borders of Egypt, where he quarrelled with the Pharaohs over the rich mines of Sinai. How his reign ended we do not know; but the sudden ceasing of all records in the early part of it suggests trouble and battle and little time for the arts of peace.

With his successor and a rather hazy and doubtful queen, the little glimmering of light that we have found disappears. Darkness again settles over this ancient world. One city after another apparently rose to supremacy, now in Shumir, now in Accad. Ur, near the southern coast, the Ur from which Abraham wandered, was the ruling power for centuries. So firmly did its position as the capital city become established, that each new ambitious ruler strove for its possession. He was not King of Shumir until he had been crowned in Ur.

Frequent battles and sieges weakened all the southern cities; and gradually to the northward Babylon rose in grandeur and strength. Then there seems to have come, about the twenty-fifth century B.C., a sudden, new irruption of Arabian tribes, who conquered the whole valley, and made Babylon their capital. This was the beginning of Babylonian supremacy over the other cities. She took the place of Ur, and, as centuries passed, became more and more renowned, until the name Babylonia spread over the whole land, and the older names of Shumir and Accad fell into disuse.

Sumu-abi was the first of the Arab kings of Babylon. His name, which

means "son of Shem," is in itself strong evidence of his Semitic race. His descendants had much trouble in holding their power. The kings of Ur fought against them in the south; and the Elamites, a fierce nation dwelling in the mountains to the east, repeatedly swept over the land in savage raids, burning and destroying.

We shall find these same Elamites fighting the people of the valley for thousands of years. The Assyrians at last annihilated them; but even in their fall they dragged down their conquerors after them in one final, grim tragedy. At this early date they seem to have reduced the whole valley to a state of dependence and submission, till there rose among the kings of Babylon one Khammurabi, who was a statesman and a warrior.

His Hebrew name, as given in the Bible, is Amraphel; and his story, as pieced together from Genesis and the inscriptions, is about as follows: The kings of Sodom and Gomorrah and all the land of Canaan rebelled against the Elamites and refused to pay them further tribute. Then the angry Elamite king, Chedor-laomer, summoned his vassal kings, Amraphel and others, to march with him into Canaan. They smote the Canaanites, and slew their kings in flight, by the slime pits in the vale of Siddim; but as the victorious army marched homeward, laden with prisoners and spoils, it was suddenly attacked by a small force, led by the patriarch Abraham. The prisoners were recaptured and the army scattered.

Khammurabi seized this occasion, or one of nearly the same date, to throw off the Elamite yoke. For years the issue of the struggle was uncertain. At one time Babylon itself was captured and partly destroyed; but the tide turned, the invaders were defeated in a great battle, and the land was cleared of them. Khammurabi followed up his success by attacking them in their own home of Elam and wresting their richest province from them. He succeeded to their power; the whole valley accepted his sway, and Babylon became an empire.

Khammurabi proved himself better than a warrior; for he was one of the benefactors of mankind. Instead of oppressing and terrifying his subject cities, he tried to win their friendship. He built great canals, and united the earlier scattered ones into a single vast general system, which insured rich harvests to the entire country. A period of comparative peace and abundance followed. The cities grew wealthy. He repaired their walls and their temples, and paid honor to their gods. Each of the greater places was encouraged to become a religious centre; and as their priestly power grew, their military strength declined.

This period forms an important epoch in our story. Hitherto we have had to deal with many cities, each a nation by itself. Henceforward all Shumir and Accad are one nation, under one king.

ABRAHAM DEFEATS THE ELAMITES

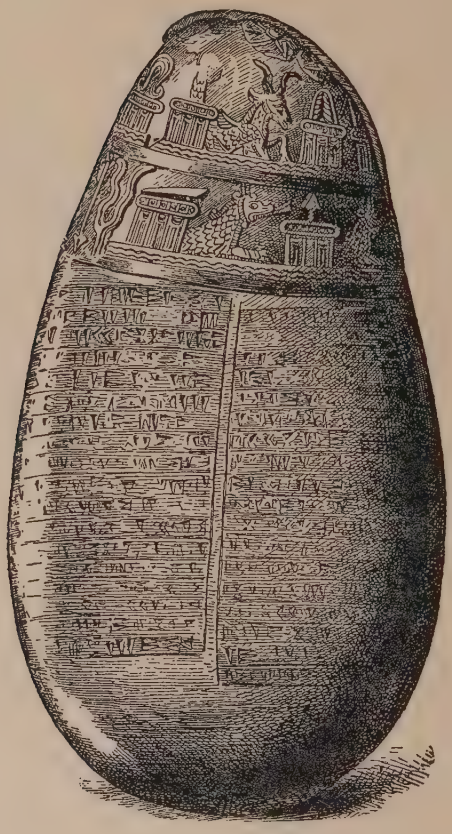
The sudden and complete subjection of the other cities to Babylon would seem strange if we did not realize that her intellectual and commercial supremacy had long been preparing the road for her political sway. The Babylonians have been called the Greeks of the East, because their culture, their arts, their business abilities spread their influence earlier and farther than their arms. We have seen how Amenhotep sought to introduce their ways even into Egypt. Babylon was "a golden cup," from which all the earth had drunk. She became a centre of religion as well. She was at once the Rome, the Paris, and the London of her time. And when her political empire was wrested from her by a younger and more military race, her real power remained for centuries, even until the sceptre was restored to her in a second period of empire. It was the power of mind and civilization.

Khammurabi had to rebuild Babylon almost entirely; and it gradually grew into the marvellous city of legend and history. Architecture is everywhere the product of the land itself. The Egyptian saw always before him those solemn stone cliffs, so he quarried from them the immense stone blocks for his obelisks and his pyramids. There was no stone in Babylonia. There were scarcely any trees either, in that flat valley of river mud; it was a land of grassy marshes. So man, with his ever-ready ingenuity, learned to build with the earth itself. He moulded and baked, and made it into bricks. Those ancient Babylonian bricks are said to be as good as the best of modern manufacture; and to-day in that country a regular industry is the digging them out, not for scientific research, but for the building of modern houses. This has been going on for centuries; and in many a modern Asian town there are bricks still showing the stamp and name of kings who perished and were forgotten ages ago.

All the cities of the valley were brick-built. The raising of the walls of Babylon must have strangely resembled the work of a colony of ants, each toiling by himself, and adding his mite to the mass that slowly grew around him. Khammurabi, Nebuchadnezzar, any of the great builders, could have told the Hebrew prophets how those walls must eventually fall. They were obliged to be always repairing the older temples and fortifications. The soft, yielding soil, the terrific rains which saturated the bricks and widened every fissure, the stupendous weight of the towering structures themselves,—all these combined to destroy the foundations, which, despite every art of man, would gradually bulge outward, and threaten to give way. Only the walls of the richest palaces could have so much as an outer facing of stone, brought in small slabs from great distances. It was to obtain this stone that Naram-Sin had coveted those distant mines of Sinai.

The successors of Khammurabi seem to have degenerated gradually in ability, until the sceptre was wrenched from them by another family. Then, in

the eighteenth century B.C., a half-savage swarm of invaders from the northeast, the Kassites, overran Babylonia, and their chief, Gandis, seized the throne. His successors maintained their place for over five hundred years; but the old empire had crumbled to pieces, and they never held more than a nominal sway over most of its provinces.



THE FIRST BABYLONIAN INSCRIPTION BROUGHT TO EUROPE

EXPLORING THE MOUNDS OF NINEVEH

MARBLE CARVING OF ASSUR-BANI-PAL AND HIS QUEEN

Chapter VII

ASSYRIA AND THE SECOND BABYLONIAN EMPIRE

WHILE Babylon was declining, another power to the north of her was acquiring vigor and a sturdy life. When Thothmes III. of Egypt set up his inscription, which told of his triumphs over the Asian kings, he related with pride that the great King of Babylon gave him tribute, and then, amid a long list of lesser lords, appears a "Chief of Assur." It is the earliest reference we find to Assyria.

You will remember that Babylon itself and the surrounding land of Accad occupied the centre of the Euphrates valley. The more rugged and sparsely settled land to the north belonged also to the empire. Gradually it was settled by colonists from Babylon, and became the home of a race more purely Semitic than the mixed peoples to the south. From its chief city, Assur, it was called Assyria.

Assur was ruled at first by high-priests; and the first of these to throw off Babylonian authority and call himself king was probably one Bel-kapkapu, who did so at some period in the seventeenth century B.C. There were wars between the two nations; and in 1450 B.C. we find an Assyrian king making a treaty with his foe on equal terms. A little later, however, a soured Babylonian ruler complained bitterly to the Egyptians because they failed to recognize his ancient authority over his neighbor.

About 1400 B.C. the ever-turbulent Kassite soldiery of Babylon, in a sudden revolt, slew their king, and placed on the throne "a man of low parent-

age," as the later monarchs scornfully call him. Now the murdered man was connected by marriage with the Assyrian king; and the latter promptly marched into the country and restored the rightful heir, his own grandson, by force.

From this time Assyria seems rather the stronger power of the two. With the exception of an occasional Elamite raid on Babylonia, or an expedition by the Assyrians among the half-civilized nations to the north,* the history of the two countries becomes, for centuries, merely a tedious chronicle of wars between them. They drained each other's life-blood. Again and again they fought until they sank exhausted, unable longer to supply soldiers for their armies. Then for a generation or so the lesser neighboring states would flourish and grow insolent, till the two lions again roused themselves. Slowly Assyria's predominance increased. One king advanced her frontier to the suburbs of Babylon. Another captured the city itself, looted the palaces and temples, and appointed governors to rule there. Seven years later the Babylonians successfully revolted, and Assyria became in its turn the centre of a civil war.

One Babylonian king towers for a time above the rest. He was Nebuchadnezzar I., a worthy predecessor of the famous Nebuchadnezzar of later date. He defeated the Assyrians repeatedly, and threatened Assur itself. He repulsed the Elamites under the walls of their capital, and recovered the great statue of the god Bel, which they had carried from Babylon on some previous raid. This was considered a great occasion, and was celebrated with imposing religious ceremonies; for no Babylonian sovereign was legally king until he had placed his hands in those of the god, and thus acknowledged himself the latter's vicegerent. The other principal god of the Babylonians, Bel-Merodach, seems at this time to have been in the possession of the Assyrians, so that the country was in a peculiarly godless state. Merodach was the sun-god, a bright being, originating with the Babylonians themselves, and most appropriate to that brilliant, fiery race. But the other Bel, or Baal, seems the survival of an older and darker Shumerian faith, an evil deity who had to be propitiated by

* One of the mightiest, as well as most mysterious, nations that ruled in Syria and Mesopotamia, somewhere about this time, was the Hittite. All the learning of modern scholarship has failed to throw any light upon the strange language of those people, or to gather from their enduring records in stone a single definite historical fact. Renewed interest was excited in 1901, by the discovery among the ruins of Babylon, by the German scholars and explorers excavating there, of a stone monument of Hittite art and literature, in perfect condition, and inscribed with a long legend in untranslatable language. The monument was found in the ruins of a Babylonian temple to the goddess Nin-Mach, and is forty-nine inches high, twenty-one inches wide, and fourteen inches thick. All the scholars in the world cannot translate the legend, or even evolve an alphabetical system from the characters. The only hope lies in finding a monument with a double inscription, in both the Hittite character and the Assyrian, for then the key would be furnished. The monument shows that at some time the Hittite power was great even in the city of Babylon itself.

A SACRIFICE TO BAAL

human sacrifices. Thousands of prisoners were slain in his honor; and it may be questioned whether Nebuchadnezzar did his countrymen real service by thus bringing Baal once more among them.

Assyrian power revived about 1120 B.C. under Tiglath-pileser I. He was one of the great conquerors of history. The business of his life was war. Year after year he regularly marshalled his armies, and led them on raids farther and farther afield. No foe could stand before him. His troops penetrated to the sources of the Euphrates in the north, where he pursued the mountaineers, according to his inscriptions, "across cloud-capped mountains whose peaks were as the point of a dagger."

To the south he conquered Babylon; and in the west he pierced to the Mediterranean, the first Euphrates sovereign since the almost forgotten Khammurabi, over a thousand years before, to reach the sea. Even the King of Egypt sent him presents, which he naturally regarded as tribute.

He was a great hunter, too. We find his claim to have slain something like a thousand lions quite early in his reign. He organized huge elephant hunts. And when he reached the Mediterranean, he proudly boasts that he sailed out on it in a Phœnician ship and slew a sea-monster, a porpoise perhaps, with his own hand. At the close of his reign he seems to have met a sudden and disastrous defeat from the Babylonians; and it is certain that his empire disappeared at his death.

It was during the following period that the Jews rose to power under David and Solomon; and then in the ninth century Assyria again stands at the front. One of its kings, Assur-dain-pal, is the Sardanapalus of the Greeks. He rebelled against his father, and ruled as king in the city of Nineveh for seven years. He was besieged by his brother; and two years after the old king had died the city was finally forced to surrender. According to legend, Sardanapalus massed his treasures, his wives, and his soldiers in one terrible funeral pyre, seated himself at the top and, having set fire to the whole, perished.

Nineveh, from its favorable situation, had gradually become the greatest of the four capitals of Assyria, wholly supplanting the older Assur. Later ages attributed its origin to a mythical king, Ninus, and his warrior wife, Semiramis, who, they said, made herself queen of all Asia. But the story is probably a mere romantic fancy.

In 763 B.C., an eclipse of the sun seems to have started a superstitious rebellion throughout Assyria. There was confusion for nearly twenty years; and then Pul, one of the generals, dethroned the old king, and founded, for himself, what is known as the Second Assyrian Empire.

This was the period of Assyria's greatest power and splendor. Former conquests had been little more than raids, from which the devastated lands

recovered sooner or later, to resume their old manner of life. Pul and his successors began a permanent occupation of territory, settling Assyrian colonies in the conquered cities, and carrying off many of the old inhabitants as slaves. The slave markets both in Nineveh and Babylon became a regular and famous institution, which Herodotus describes for us with enthusiasm because of the beauty of the women. More important is the fact that the kings of this period, having thousands of these slaves at their disposal, became great builders.

On Pul's death, a second and then a third Assyrian general seized the throne. The last of them called himself Sargon II., after the famous King of Accad. He was a rough but shrewd old warrior, who established himself and his empire so firmly that his family retained the throne for the one last and most gorgeous century that remained to Assyria, before its final downfall.

Sargon was murdered suddenly, we do not know why, by a foreign soldier; and his son Sennacherib succeeded him. Of Sennacherib you have heard in the Bible. He seems to have been weak and cruel, false and boastful. His father's splendid army enabled him to defeat the Egyptians, and to overrun Judea. Two hundred thousand Jews were sent captive to Assyria. But the Jewish king, Hezekiah, shut up in Jerusalem, defied the tyrant; and then occurred that strange destruction of the foe of which the Bible tells us. Sudden death, perhaps in the form of a pestilence, swept through the camp, and Sennacherib fled. Contrary to all Assyrian precedent, he failed to return to the attack. Hezekiah remained independent and defiant.

Meanwhile, Babylon had been in constant turmoil with her mighty foe, yielding, rebelling, intriguing, struggling, surrendering. Pul, Sargon, and Sennacherib had each in succession seized the city by force. But her bitterest opposition seems to have been reserved for Sennacherib. Of all her conquerors, he is the only one whom the priests persistently refused to acknowledge as their king; and now Babylon rebelled against him a second time.

In 689 B.C., he captured the famous old city by storm, and wreaked savage vengeance on it. For days his soldiers were turned loose in its streets with orders to kill every one they found. The walls and buildings were torn down; the canals were choked with ruins; and for eight years "there were no kings."

We cannot but be impressed and awed by the tremendous power which we now find centred in one man. Sennacherib by a word made a desolation of the largest city in the world; but a greater than he did a greater thing. Within eight years the next king rebuilt Babylon on a scale grander even than before. This king was Esar-haddon, whom the Greeks called Sarchedon, the last great warrior king of Assyria.

Sennacherib was murdered by two of his sons; but Esar-haddon, who was another and favorite son, defeated and punished them both, and succeeded to

A BABYLONIAN SLAVE MARKET

the kingdom. He is the one Assyrian king to whom we can turn with any real liking; the others seem to us huge, snarling tigers, devouring the nations.

Esar-haddon's policy throughout his empire was one of kindness and conciliation. He set about the rebuilding of Babylon, the holy city, with real religious fervor; and the priests gladly hailed him as their rightful ruler. He brought Manasseh, King of Jerusalem, in chains to his feet, and then forgave him. Before the end of his reign he did the same to the great King of Egypt. He repelled from his borders the Kimmerians, the first of those successive waves of ferocious barbarians who, through the ages, have burst upon the world from the wilds of Central Asia. He penetrated the very heart of the Arabian desert, and reduced its tribes to obedience. And, last and proudest triumph of the Assyrian power, he conquered Egypt.

It was while quelling a revolt there that he died, and was succeeded by his son, Assur-bani-pal. The new king had nothing of a warrior's tastes. He sent his generals to the field, while he himself remained in ease and comfort in his palace. He was a patron of literature, and before his death he gathered at Nineveh the great library from which we have learned so much of his country.

At first his generals were successful. The Egyptian revolt was crushed; the old Egyptian capital, Thebes, was destroyed. Assyrian arms were then turned against the one independent nation remaining in their world, the Elamites. Stubborn and bitter was the resistance of these mountaineers; and when their last city, the capital, Susa, was taken and destroyed, the captured land was a profitless desert, and Assyria herself was drained of soldiers almost to exhaustion.

Outwardly she was at the zenith of her power. No foe was left to face her. Embassies came even from the borders of Europe to honor her and entreat her favor. But the Babylonians and the Arabians and the Egyptians knew her real weakness. Presently all three rebelled; and though the first two were painfully reconquered after years of feeble effort, Egypt had escaped forever.

There was not even an attempt to hold her, for a new and appalling danger threatened. A second horde had burst like a cyclone into the land, from Central Asia; and there was no Esar-haddon now to check them. When Assur-bani-pal's long reign of over forty years ended, the doom of Assyria had already sounded.

There are no writings, no carefully carved inscriptions to guide us through the few hurried years that remained. There was no time for such arts of peace; the people were struggling for life against the barbarians. Among the ruins of the great royal enclosure in one of the Assyrian capitals there has been uncovered in a corner one little, poorly built, crumbling shanty of a palace, looking queer enough in the company of the majestic ruins around it. It is the work

of a shadowy king, otherwise almost unknown, who must have ruled during those last years of terror. It typifies well the falling nation.

Her provinces deserted her. One of her generals, Nabopolassar, being sent to govern Babylonia, usurped supreme power. He strengthened the city, ingratiated himself with the people, and then led them back in an assault against his old masters. It was the death-struggle, and the Assyrians knew it. They rose grandly to the might of despair. Again and again they beat back their ancient foes. Nabopolassar began to look anxiously around for assistance. Egypt, which had seized on Palestine and Syria in the confusion, promised help; but it was slow in coming. A nearer and more eager ally was found in the Scythian king who had seized the mountainous region of Media. He gave his daughter to be the wife of Nabopolassar's son; and his wild Scyths joined the Babylonians in the final siege of Nineveh.

Civilization and barbarism were arrayed together against the royal city; and even the elements joined in the assault; for, according to legend, after a two years' siege the river rose in the night and carried away a portion of the walls. The assailants entered at the breach, and the city fell.

Babylon was triumphant at last; and her people took full revenge on their ancient foe. Nineveh was destroyed so completely that men forgot even where it had stood. The very completeness of its desolation left the apparently worthless ruins untouched through all the centuries; and it is at Nineveh that modern investigation has reaped its richest harvest.

Of Assyria's architecture, of its palaces, its libraries, we have spoken. Art appeals most directly to the eye, so we give here a picture showing some relics of Assyrian handiwork.*

A second Babylonian Empire rose on the ruins of its rival. Nabopolassar maintained his friendship with the Scyths. He quarrelled with the dilatory Egyptians, and wrested from them their newly seized Asian possessions. From Media to the sea, Babylon was again the queen of Western Asia.

It is here that the name Chaldæa came into history. You remember the land which the Euphrates kept building at its mouth. Through all these thousands of years that we have passed over in an easy half-hour, this land had been growing to the south of Shumir. It was a land of mud and marsh, and

* Nos. 1 and 2 in the illustration are doorway figures, representing gods in the form of winged bulls with crowned human heads; 3, King Sennacherib; 4, a king hunting; 5, assault on a triple-walled city; 6, 7, 8, vases of clay; 9, drinking vessel; 10, lamp; 11, cloth, with Assyrian pattern imitated from a relief; 12, table, restored from fragments; 13, lion's head, from a doorway; 14, 15, 16, ancient swords; 17, double-edged sword, or axe; 18, spear; 19, bow; 20, quiver, with arrows and tassels; 21, 22, 23, daggers and hunting-knives in a case; 24, helmet; 25, shield of foot-soldier; 26, armor of artillerist; 27. sun umbrella; 28, gold earrings; 29, 30, 31, 32, gold bracelets; 33, 34, sculptured diadems; 35, wall painting of lions; 36, ornamental frieze.

ASSYRIAN ANTIQUITIES

of great reeds fifteen feet high. In its depths, safe from attack, dwelt an Arabian tribe called Kaldees, or Chaldees, whose people gradually spread among the Babylonians. Nabopolassar is reputed to have been a Chaldee; one of the earlier sovereigns was certainly so. Members of the race became more and more prominent under the new empire; and the name Chaldæa, especially with the Greek and Latin writers, gradually came to mean the same as Babylonia.

Nabopolassar was succeeded by that son who had married the Scythian princess, and who is known to us as the mighty Nebuchadnezzar of history and the Bible. He had already gained fame as a general in his father's lifetime; and that fame he increased by repeatedly defeating the Egyptians, by twice taking Jerusalem, and by capturing the hitherto invincible Phœnician city of Tyre, after a grim, unrelenting, thirteen-year siege.

His chief fame, however, is as a builder. He made Babylon a marvel whose fame will never die. It was for this that he carried the Jews and thousands of other poor captives from their homes. It was this that so impressed the unhappy prophet Jeremiah, when he compared Babylon with his own ruined Jerusalem. In addition to the famous walls, which were only partly his, Nebuchadnezzar built a mighty palace, and greatly enlarged and improved the canal system. He was able at will to turn the entire Euphrates from its bed into these canals; and he seems to have lined with brick the whole bed of the river where it flowed through the city. Then he built for his Scythian queen Amyitis, perhaps because she longed for her native mountains, the famous hanging gardens, placed on arches seventy feet high, with all manner of strange plants and great trees growing on the summit.

The heart of the proud monarch was in his work; and when it was all finished, he asked the prophet Daniel: "Is not this great Babylon that I have built . . . for the honor of my majesty." Then a strange madness overtook him, "lycanthropy," the physicians call it, in which a man imagines himself a beast, and for years the conqueror "was driven from men, and did eat grass as oxen."

Nebuchadnezzar was the last important King of Babylon. A few years after his death his line died out; and the priests raised a weak tool of their own, Nabonidos, to the throne. He caused all the idols to be brought from the lesser cities, and set up in Babylon, thinking, apparently, to make it the one great religious centre of the land. It was an unfortunate step for him. Its real result showed only in heart-burnings, jealousies, and the secret treasons which overthrew him.

The Persians under Cyrus took the city in 538 B.C. Nabonidos had an army in the field against them under his son Belshazzar; but it was outgeneraled and defeated. The impregnable city seems to have made no defence; its gates were opened, surely by treachery, to the conqueror We have found

Cyrus' own record of his entry; and we must accept its declaration that "without combat or battle" did he enter Babylon. Nabonidos was made prisoner, and soon died. The Babylonian Empire was at an end; and Babylon sank again to the secondary position it had held under Assyrian rule.

Several times the city rebelled, under leaders who claimed to be descendants of Nebuchadnezzar or sons of Nabonidos; but each time it was recaptured and the rebellion put down, with more or less injury to the city. Somewhere amid this confusion must be placed the Hebrew account of Belshazzar, though with our present uncertain knowledge it is difficult to say just where. He was the son of Nabonidos and general of all his armies; very probably he had been made king with his father, as well. He was by far the more vigorous man of the two. Whatever there had been of brave resistance against the Persians in that last campaign came from him. Later, while he feasted and revelled with his comrades in Babylon, there came that supernatural handwriting on the wall. You will find the account in the fifth chapter of the Book of Daniel. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."

Belshazzar was terrified, and asked his soothsayers what this fiery writing meant: "MENE, MENE, TEKEL, UPHARSIN." Merely as words, these were probably plain to all present. Their sense in English seems to be, "a mina, a mina, a shekel, to the Persians," the mina being the most valuable gold coin of the times, and the shekel a comparatively worthless piece. But what did the words signify when thus placed together and flaming upon the wall? No man knew; or, if any guessed, they dared not tell the fierce king. Then Daniel, the Lord's prophet, was brought into the hall. He saw clearly the true meaning and purport of the words; and bravely and unflinchingly he denounced the haughty monarch and revealed the approaching doom.

"MENE: God hath numbered thy kingdom, and finished it.

"TEKEL: Thou art weighed in the balances, and art found wanting.

"PERES: Thy kingdom is divided, and given to the Medes and Persians."

"In that night was Belshazzar, the king of the Chaldæans, slain."

Herodotus tells us that at one time the Persians seized the city by turning aside the Euphrates from its course, during the night, and entering along the bare bed of the river. The unsuspecting defenders were engaged in drunken revelry. Perhaps this was the occasion of Belshazzar's sudden death.

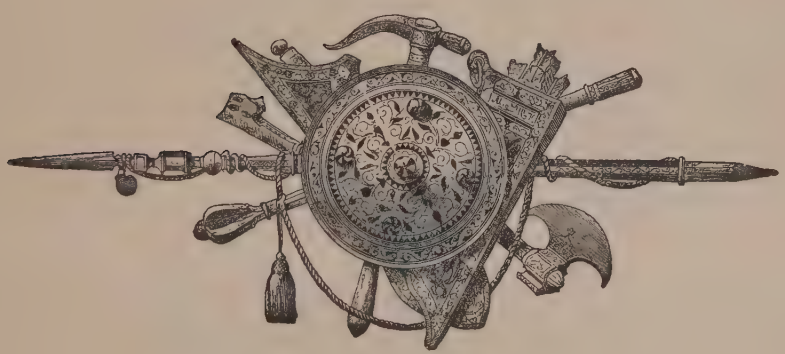
The later history of Babylon is soon traced. Some of the Persian kings lived much in the city; it was a sort of second capital to them; but already its decline had begun. Xerxes punished it severely for a rebellion in 481 B.C. The great seven-story temple of Bel, and many other of the finest buildings,

THE WRITING ON THE WALL

were overthrown; and a portion of the city was given up to pillage. Greek travellers, like Herodotus, saw many traces of decay within the walls, in some places whole quarters lying in ruins, or turned into fields.

The city surrendered to Alexander the Great in 331 B.C.; and it so impressed him that he planned to make it his capital, but death prevented. The Greek princes who succeeded Alexander in Asia, the Seleucidæ, finally accomplished its ruin by building a new capital of their own, Seleucia, within a few miles of it. Gradually all the wealth transferred itself to the newer, gayer city; and poverty soon followed it, leaving fallen Babylon alone with its memories.

The Parthians captured and burned it about 140 B.C. In the time of Christ there was only a little village in the midst of the ruins; and the Christian father, Jerome, writing in the fourth century A.D., tells us it had become an enclosed forest, wherein the Persian kings hunted. Fallen Babylon had indeed become what the Bible had predicted, "a burnt mountain." "But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures: and owls shall dwell there" (Isaiah xiii. 21).



CHRONOLOGY OF BABYLONIA

THE early dates are little more than guess-work. Professor Sayce has been followed as nearly as possible.

B. C. **5500**—Calculated date for the building of Eridu, once a seaport town, now 150 miles inland. **5000**—Lugal-zaggi-si founds an empire, reaching from the Persian Gulf to the Mediterranean; he makes his capital at Erech. **4000**—Lugal-kigub-nidudu, King of Ur, conquers Erech. **4000**—Kings of Lagas establish their power over Babylonia. **3800**—Sargon of Accad, or Agadê, the great legendary hero of Babylonia, rules all Western Asia. **3750**—Naram-Sin, his son, extends his power; he owned the rich mines of Sinai, and battled with Egypt. **2720**—Ur again becomes the ruling power of Western Asia, under Ur-Bau, a Sumerian. **2700**—Gudea, high-priest of Lagas, rules under Dungi, son of Ur-Bau; Gudea's library of 30,000 tablets has been recently found. **2600**—A Semitic power established at Ur, perhaps under Gungunum. **2500**—Ine-Sin and Gimil-Sin, descendants of Gungunum, carry their power to the Mediterranean. **2478**—An Arabian race establishes itself at Babylon under Sumu-abi ("Shem is my father"). **2366**—The Chedor-laomer of Scripture, a great Elamite conqueror, claims lordship over all Babylonia; he is defeated by Abraham. Khammurabi of Babylonia (the Amraphel of Scripture) breaks the Elamite power, and makes Babylon again the centre of a great empire. **1806**—The Kassite tribes, under Gandis, conquer Babylon, and become its kings. **1650**—Agum-kak-rime partly re-establishes its power. **1400**—Burna-buryas claims the friendship of Egypt to help him in maintaining the ancient authority of Babylon over Assyria. **1380**—The Kassite soldiery murder their king, Kadasman-kharbe, and place Nazibugas on the throne. Assur-yuballidh, King

SENNACHERIB IN HIS WAR CHARIOT

of Assyria, interferes, defeats the Kassites, and places Kuri-galzu III., the young son of Kadasman-kharbe, on the Babylonian throne. **1340**—Kuri-galzu defeats the Elamites and captures their capital, Susa; he is defeated by Rimmon-nirari of Assyria. (Here the dates become fairly accurate.) **1290**—The city of Babylon conquered by the Assyrians and held as a province. **1283**—Rimmon-sum-uzur, the Kassite king, leads a successful revolt, and Babylon regains at least partial independence. **1120**—Tiglath-pileser temporarily reconquers Babylon. **812**—Babylon again captured by Samsi-Rimmon of Assyria. **763**—Babylon joins in a general revolt and escapes Assyrian power. **731**—Pul of Assyria recaptures Babylon. Constant revolts. **680**—Sennacherib, as a punishment, utterly destroys the city. **680**—Esar-haddon rebuilds it. **626**—Nabopolassar, sent to quell a Babylonian revolt, assumes the power there. **609**—He unites Egypt and the Median Scyths in a league with him against Assyria. **606**—He and the Medes capture Nineveh, and destroy it. **605**—Nebuchadnezzar, his son, succeeds him. **604**—Nebuchadnezzar defeats the Egyptians at Karchemish. **598**—He captures Jerusalem and carries its king, Jehoiachin, and many others to Babylon. **588**—Jerusalem, having rebelled, is destroyed and its people carried into captivity at Babylon. **573**—Nebuchadnezzar captures Tyre after a thirteen-year siege. **568**—He builds the "hanging gardens" of Babylon. **562**—He dies. **556**—Nabonidos, made king by the priests, tries to transfer all religious power to Babylon. **538**—Army of Nabonidos defeated by Cyrus of Persia, who captures Babylon; Babylonia becomes a Persian province. **521**—Babylon revolts under Nebuchadnezzar II.; is retaken by Darius. **514**—Another revolt under Nebuchadnezzar III., claiming to be a son of Nabonidos. Again Darius takes the city. He destroys its walls. **487**—Xerxes sacks the city. **331**—Babylon taken by Alexander; he dies there, 323. **312**—Seleucus Nicator becomes king of the empire of Syria, including Babylonia. He builds his capital, Seleucia, close to Babylon, and Babylon decays and falls to ruin. **140**—Babylonia conquered by Parthians. **63**—Becomes a Roman province under Pompey.

A. D. **750**—The Babylonian city of Baghdad made the seat of the Mahometan caliphs. **1638**—Babylonia becomes subject to Turkey.

RULERS OF BABYLONIA

B.C.

The Kings of Lagas.

4000— * * * *

The Kings of Agadê.

3800—Sargon.
3750—Naram-Sin, his son.
Bingani-sar-ali, his son.
Ellat-Gula, a queen.

The Kings of Ur.

2720—Ur-Bau.
Dungi I.
Gungunum.
Dungi II.
Pur-Sin II.
Gimil-Sin.
Inê-Sin.

First Dynasty of Babylon (Arab).

2478—Sumu-abi.
2464—Sumu-la-ilu, his son.
2428—Zabium, his son.
2414—Abil-Sin, his son.
2396—Sin-muballidh, his son.
2366—Khammurabi.
2311—Samsu-iluna, his son.
2273—Abesukh.
2248—Ammi-ditana, his son.
2223—Ammi-zadok, his son.
2202—Samsu-ditana, his son.

Dynasty of Sisku.

2174— * * * *

Dynasty of the Kassites.

1806—Gandis.
* * * *
Agun-kak-rime.
* * * *

B.C.

Kara-indas.
1430—Kadasman-Bel.
Kuri-galzu I.
1400—Burna-buryas, his son.
Kuri-galzu II., his son.
Kara-khardas.
Kadasman-kharbe I., his son.
1380—Nazibugas, a usurper.
1380—Kuri-galzu III.
* * * *

Dynasty of Isin.

1229— * * * *
1140—Nebuchadnezzar I.
Bel-nadin-pal.
1107—Merodach-nadin-akhi(defeated Tiglath-pileser I.).
* * * *

Dynasty of the Seacoast.

1096— * * * *

Dynasty of Bit-Bazi.

1075— * * * *

Dynasty of Elam.

1055— * * * *

Second Dynasty of Babylon.

1049— * * * *

Dynasty of Sapê.

730—Yukin-zera.
727—Pul (of Assyria).
725—Shalmaneser IV. (of Assyria).
721—Merodach-baladan (the Chaldæan from the Seacoast).
709—Sargon II. (of Assyria).
705—Sennacherib (of Assyria).
681—Esar-haddon (of Assyria).

RECEPTION HALL OF AN ASSYRIAN PALACE

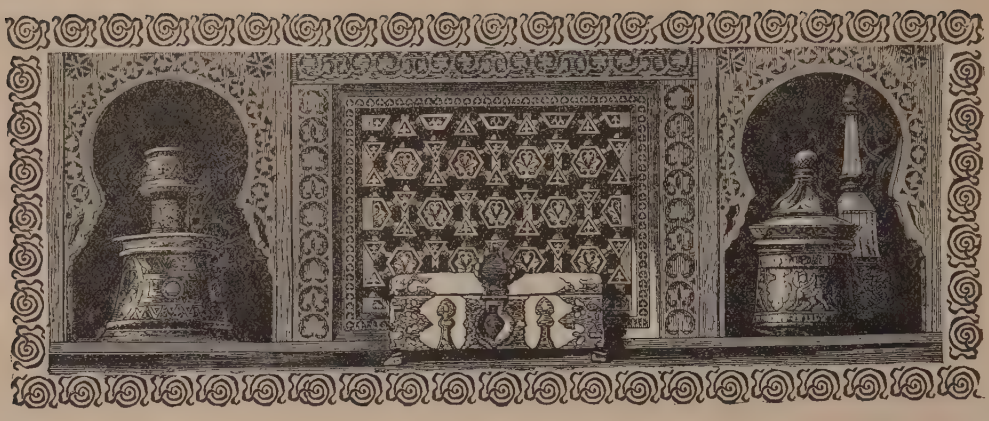
B.C.
668—Samas-sum-yukin, his son.
648—Assur-bani-pal (of Assyria).

Second Babylonian Empire.

626—Nabopolassar.
605—Nebuchadnezzar II., his son.

B. C.
562—Evil-Merodach, his son.
560—Nergalsharezar.
556—Laboroso-Merodach.
556—Nabonidos.
(?)—Belshazzar.

Babylonian Warrior



CHRONOLOGY OF ASSYRIA

C. 1850 (?)—Isme-Dagon, first known high-priest of the land of Assur. 1806 (?)—The high-priests of Assur become independent of Babylon, which is helpless in the grip of Kassite invaders. 1600 (?)—Bel-kapkapu, or perhaps Belbani, "the founder of the monarchy," assumes the title of King of Assyria. Wars with Babylon. 1450 (?)—First known treaty made by Assyria, a boundary agreement with Babylon. 1340—Rimmon-nirari I. defeats Babylon and wrests territory from her. He extends Assyrian territory in all directions. 1290—Tiglath-Bir I., his grandson, conquers Babylon and reigns over it seven years. 1283—Successful Babylonian revolt, and decay of Assyrian power. 1120—Second period of power under Tiglath-pileser I.; his power reaches to the Mediterranean, and as far as Egypt. 1090—Death of Tiglath-pileser and waning of his empire. 885—Assur-nazir-pal II. again spreads Assyrian conquest over Western Asia. 860—Shalmaneser II., his son, solidifies Assyrian power. 840—The prophet Jonah appears in Nineveh and foretells its destruction. 830—Assur-dain-pal, son of Shalmaneser, revolts and holds Nineveh seven years. 823—After Shalmaneser's death, his other son, Samsi-Rimmon II., storms the city, and Assur-dain-pal is slain. (This is the Sardanapalus of Greek story.) 763—An eclipse of the sun starts a revolution and establishes an exact date for Assyrian chronology. 745—Pul, one of the Assyrian generals, ends the revolution and becomes king under the title of Tiglath-pileser III. He begins the "Second Assyrian Empire," making his country a great and permanent power. 738—Pul holds a great court and re-

THE DEATH OF SARDANAPALUS

ceives homage from all the kings of Western Asia, Israel included. **729**—He is declared king of the old Babylonian empire. **727**—He dies. **722**—Sargon becomes king. **722**—Destroys the kingdom of Israel. **720**—Defeats the Egyptians at Raphia. **717**—Captures Karchemish, the last stronghold of the Hittites. **705**—Sargon murdered, his son Sennacherib becomes king. **701**—Defeats the Egyptians under Tirhakah. Ravages Judea. His army destroyed by a plague. Builds a navy and controls the Persian Gulf. **689**—Utterly destroys Babylon after a revolt. **681**—Sennacherib murdered, his favorite son, Esar-haddon (Sarchedon), seizes the throne. Rebuilds Babylon. Drives back the Kimmerian barbarians. Penetrates to the heart of Arabia. **674**—He begins the conquest of Egypt. **670**—Capture of Memphis. Egypt conquered. **668**—Assur-bani-pal, his son, succeeds to the throne. Egypt revolts; he reconquers it, and, **661**, destroys Thebes. Overthrows the Elamites, the last independent nation around him, and destroys their capital, Shushan (Susa). **655**—Sudden and general revolt, centring in Babylonia. Egypt regains her freedom. **648**—Babylonian revolt suppressed. **626**—Death of Assur-bani-pal. He had gathered a great library. **625** (?)—Scythian barbarians overrun Asia; they attack Nineveh again and again. **608**—Final siege of Nineveh by the Scyths established in Media, and the Babylonians. **606**—Capture and utter destruction of Nineveh. The city has never been built on since. Assyria becomes a Median and then a Persian province. **332**—Assyria conquered by Alexander the Great. Its sovereignty passes with that of the other Asian provinces from empire to empire.

A. D. **1637**—Assyria conquered by the Turks. **1835–37**—Explored by Colonel Chesney and the Euphrates exploring expedition. **1848–53**—Layard's discoveries published. **1866**—Mr. George Smith, of British Museum, began to study inscriptions; explored Assyrian remains; published "Assyrian Discoveries," **1875**.

RULERS OF ASSYRIA

(The earlier dates are only approximate.)

B.C.	High-priests.
1850	—Isme-Dagon.
1820	—Samsi-Rimmon I., his son.
	* * * *
	Khallu.
	Irisum, his son.
	* * * *

B.C.	Kings.
1600	—Bel-kapkapu.
	* * * *
	Assur-suma-esir.
	Bir-tuklat-Assur, his son.
	* * * *
1450	—Assur-bil-nisi-su.
1440	—Buzur-Assur.
1420	—Assur-nadin-akhe II.

B.C.
1400—Assur-yuballidh, his son.
1380—Bel-nirari, his son.
1360—Pudilu, his son.

First Empire.

1340—Rimmon-nirari I., his son.
1320—Shalmaneser I., his son.
1300—Tiglath-Bir I., his son.
1280—Assur-nazir-pal I., his son.
1275—Tiglath-Assur-Bel.
1260—Assur-narara.
1250—Nebo-dan, his son.
1225—Bel-kudurri-uzur.
1215—Bir-pileser.
1185—Assur-dan I., his son.
1160—Mutaggil-Nebo, his son.
1140—Assur-ris-isi, his son.
1120—Tiglath-pileser I., his son.
1090—Assur-bil-kala, his son.
1070—Samsi-Rimmon I., his brother.
1050—Assur-nazir-pal II., his son.

* * * *

950—Tiglath-pileser II.

B.C.
930—Assur-dan II., his son.
911—Rimmon-nirari II., his son.
889—Tiglath-Bir II., his son.
883—Assur-nazir-pal III., his son.
858—Shalmaneser II., his son.
825—Assur-dain-pal (Sardanapalus), his son.
823—Samsi-Rimmon II., his brother.
810—Rimmon-nirari II., his son.
781—Shalmaneser III.
771—Assur-dan III.
753—Assur-nirari.

Second Empire.

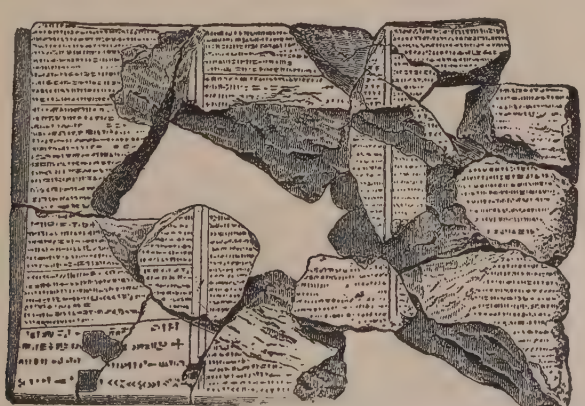
745—Tiglath-pileser III. (Pul).
727—Shalmaneser IV.
722—Sargon II.
705—Sennacherib, his son.
681—Esar-haddon, his son.
668—Assur-bani-pal, his son.
626—Assur-etil-ilani-yu, his son.
(?)—Sin-sarra-iskun (Saracos).

PRONOUNCING VOCABULARY FOR WESTERN ASIA

Accad (ăc′căd)
Amalekites (a-măl′e-kītes)
Amanus (a-ma′nus)
Ammonites (ăm′mŭn-ītes)
Amraphel (ăm′ra-fĕl)
Amyitis (a-mē′ĭ-tĭs)
Aramaians (ăr′a-mā′-ans)
Assur (ăs′sur)
Assyria (ăs-sĭr′ĭ-a)
Baal (bāle)
Babylon (băb′ĭ-lon)
Bel (bĕl)
Belshazzar (bel-shăz′zăr)
Berosus (bĕ-rō′sus)
Bethulia (be-thūl′yä)
Cadmus (căd′mŭs)
Canaan (cā′năn)
Chaldæa (kăl-dē′ä)
Chedor-laomer (kĕd′or-lā′o-mer)
Cyrus (sī′rŭs)
Edomites (ē′dŏm-ītes)
Elamites (ē′lăm-ītes)
Erech (ē′rĕk)
Esar-haddon (ē′sar-hăd′dŏn)

JUDITH

Euphrates (yu-frā′tēz)
Gandis (găn′dĭs)
Herodotus (he-rŏd′o-tus)
Hezekiah (hĕz-ĕ-kī′ah)
Hiarbas (hē-ăr′bas)
Hittite (hĭt′tīte)
Holofernes (hŏl-ŏ-fer′nēz)
Ishbosheth (ĭsh-bō′sheth)
Ishtar (ĭsh′tăr)
Jebusites (jĕb′u-sītes)
Jeremiah (jĕr-ĕ-mī′ah)
Kassite (kăs′sīte)
Khammurabi (kăm-mur-ah′bē)
Kimmerians (kĭm-mēr′i-ans)
Mammites (măm′ītes)
Media (mē′di-a)
Merodach (mĕ-rō′dak)
Mesopotamia (mĕs′o-po-tā′mi-a)
Moabites (mō′ab-ītes)
Nabonidos (na′bō-nē′dŏs)
Nabopolassar (na′-bō-pō-lăs′săr)
Naram-sin (năr′ăm-sin′)
Nebuchadnezzar (nĕb′u-kăd-nĕz′zăr)
Nineveh (nĭn′ē-vĕ)
Nin-mach (nĭn′măk)
Ninus (nī′nŭs)
Ophir (ō′fĕr)
Palamedes (păl′a-mē′dēz)
Philistines (fĭ-lĭs′tīnes)
Phœnicia (fĕ-nĭsh′i-a)
Pul (pŭl)
Pygmalion (pyg-mā′li-on)
Sarchedon (sar-kĕd′dŏn)
Sardanapalus (sar′da-na-pā′lus)
Sargon (sar′gŏn)
Scythia (sĭth′i-a)
Seleucidæ (sĕ-leu′sĭ-dā)
Semiramis (sĕ-mīr′a-mĭs)
Semites (sĕm′ītes)
Sennacherib (sen-năk′-er-ib)
Shalmaneser (shăl′ma-nē′ser)
Shinar (shī′nar)
Shumir (shu′mir)
Sidon (sī′don)
Simonides (si-mŏn′i-dēz)
Sinai (sī′nī)
Sumu-abi (su′mu-ah′bē)
Tarshish (tar′shish)
Tetrapolis (te-trăp′o-lis)
Thothmes (thŏth′mēs)
Tiglath-pileser (tĭg′lath-pĭ-lēs′er)
Tigris (tī′gris)
Tyre (tīre)
Ur (ĕr)
Xenophon (zĕn′o-fun)
Xerxes (zĕrk′zēz)



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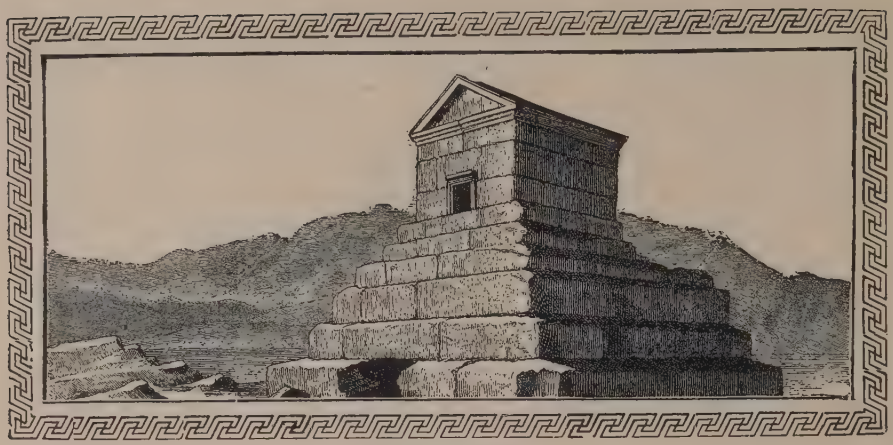


TOMB OF CYRUS

ANCIENT NATIONS—PERSIA

Chapter VIII

THE FIRST PERSIAN EMPIRE

[*Authorities:* Benjamin, "The Story of Persia"; "Persia and the Persians"; Curzon, "Persia and the Persian Question"; Wills, "Persia as It Is"; Lady Shiel, "Glimpses of Life and Manners in Persia"; Arnold, "Through Asia"; Watson, "History of Persia from 1800 to 1858"; Markham, "History of Persia"; Vambery, "Central Asia and the Anglo-Russian Frontier Question"; Goldsmid, "Persia"; Maspero, "Passing of the Empires"; Rawlinson, "History of the Ancient Monarchies of the East"; "Sixth Oriental Monarchy"; "Seventh Oriental Monarchy."]

WE have seen how the Semitic nations brought ruin successively upon themselves, mainly in desperate struggles with one another. The empire of the world dropped from their exhausted hands and was seized by a newer race, the Aryans. It is to this race that all the modern European nations belong; but the first members of the family to become famous in history were not European. They were the Persians.

Although Persia to-day is an insignificant nation, yet centuries ago it was one of the mightiest dominions on the globe. It was as broad as the United States, and fifteen hundred miles from the north to the south, with an area exceeding one-half of modern Europe. Its extent was surpassed by only one empire of the ancient world—Imperial Rome. You have only to examine your map to understand its vastness, for the boundaries on the east were the river Indus and Thibet; on the south, the Persian Gulf and the Arabian and Nubian deserts; on the west, the Great Desert, the Mediterranean, the Ægean, and the river Strymon, and on the north, the Danube, the Euxine, the Caucasus, the Caspian, and the Jaxartes.

TEHERAN

1, Distant View of Teheran. 2, Gate of Teheran. 3, The Peacock Throne. 4, Palace of Zelle.

The Medes and Persians belonged to the pure Aryan stock, both being immigrants from the native seat in the northeast. They lived on the plateau east of the chain of Zegros, but by successive movements, that were not completed till the eighth century B.C., they established themselves in the highlands of Media and Persia.

It was about 710 B.C. that the Assyrian monarch Sargon conquered a portion of the Median country and planted colonies there, including the Israelites from the cities of Samaria, who had been the captives of the Assyrians. The restless, courageous Medes grew in numbers and power, and, about the year 633 B.C., established a formidable monarchy with Cyaxares as their king. He was ambitious, and a great conqueror. He did not hesitate to invade Assyria, and it was he who in 625 B.C. assailed the city of Nineveh, as you have learned in the preceding chapter, penetrating with his hosts westward into Asia Minor. This king was the founder of the Median monarchy, and was succeeded by his son Astyages.

At that time, Persia was tributary to Media, and the two countries were on friendly terms. Cambyses was on the throne of Persia, and his wife was the daughter of Astyages. To them a son was born, named Cyrus, who, in accordance with the custom of the time, was obliged to live at the court of his grandfather, where he might be considered as a hostage, since he could not leave it without permission of the king.

Cyrus was wise and observing, and, as he grew in years, he saw with a clearness of vision not given to many others the true condition and prospects of Media, of which it may almost be said he was a native, since all his time from infancy had been spent there. He noted the decline of Media, while his own country was steadily growing in power. Indeed, he fretted and grew impatient that Persia should remain subject to a state already weaker and growing more so every year and month, through its vice and excesses. The soul of Cyrus was filled with burning disgust, and he longed to betake himself to his father's court and set on foot a war for independence.

He was so closely watched, however, that it was impossible to escape; so he asked permission of his grandfather to visit his father, of whom he spoke as old and feeble and in need of his care. Astyages, the sly old scamp, replied that he so admired and loved the youth that he could not bear to have him absent from the palace. Then Cyrus secured the intercession of one of the king's favorite courtiers, who secured permission for him to make his father a visit. With a few attendants, the young prince left the Median capital.

Hardly was Cyrus well on his way when the king became alarmed. It is said that a minstrel sang a song before him, in which she pictured the successful revolt that the prince was about to lead. Be that as it may, the king was so

scared, that he sent a company of armed men after the prince, who speedily made him prisoner. That night Cyrus gave his captors a great feast, and succeeded in so filling them with wine that it was an easy thing for him to remount his horse and gallop to the Persian outposts. He lost no time in placing himself at the head of a body of soldiers, just in time to confront and rout the guards, who, having recovered from their debauch, made haste to pursue him again. Then Cyrus took refuge at his father's court, where he was assured of the protection of the whole Persian army.

Astyages was thrown into a transport of rage when the news was brought to him. He had wit enough to understand the peril that threatened him and his kingdom, and he swore a big oath that the audacious prince should be brought back in spite of his father and all the force he could muster to protect the stripling. He called his generals together and gave orders for the invasion of Persia and the capture of his grandson. Tradition says that the army which the Median king gathered together numbered three thousand war-chariots, two hundred thousand horse, and a million of infantry. It is probable that if these figures were divided by five or ten, they would be nearer the truth; but there is no doubt that the army which invaded Persia was the largest that the Medes were able to bring together.

Cyrus and his father Cambyses made the best preparation possible for resistance, but could not muster a force anywhere near so powerful as that of the invaders. Nevertheless, they marched boldly to the frontier and awaited the attack. When the two armies joined battle, it raged a whole day without decisive result, but the overwhelming numbers of Astyages enabled him to detach a hundred thousand soldiers, and send them to the rear of the Persians, where they assaulted and captured a stronghold. Cambyses was mortally wounded, and the Persians were able to save themselves only by headlong flight. The Median king pressed on to the capital, determined to destroy the town and the army of his enemies.

The crisis brought out the most brilliant qualities of Cyrus, who, on the death of his father, was recognized as king. He inspired his followers with his own ardent enthusiasm, and, instead of waiting for Astyages, he rallied the fugitives and led them back to meet the advancing Medes. He chose admirable ground for defence, in a narrow defile with steep hills on either side. In this passage, he stationed ten thousand of his best troops, against whom the Medes hurled themselves again and again, but in vain. Astyages, however, succeeded in gaining the heights above the defile, and once more the Persians were compelled to retreat. But, as before, a good position was secured, where they confronted the invaders, who charged up the steep slope. The battle raged furiously for two days. Astyages, made desperate by the stubborn defence,

CYRUS RESTORING THE SACRED VESSELS

placed one division of his army behind the forces about to make the charge and ordered them to kill every Mede who shrank from the fearful work. So it was as perilous to retreat as to advance. Under the terrific attack the Persians began to give way and took refuge on the crest of the hills. Then it was that their women and children, seeing the danger, began to cry out and to reproach their countrymen for their weakness. Stung by these reproofs, the Persians threw themselves upon the advancing foes. The charge was resistless, and it is said that sixty thousand of the Medes were borne down by the tremendous onset.

Had the armies been anywhere equal in numbers, that of the Medes would have been annihilated, but, despite his repulse, Astyages was able to gain a position nearer the capital, and he was making ready to strike a final blow, when the Persians in their desperation assailed the Median camp like a cyclone. The invaders were thrown into a panic, and scattered right and left like so much chaff. Cyrus himself was in the front dealing blows which no one could withstand.

No victory could have been more overwhelmingly decisive. When all the foes had vanished, the generals of Cyrus closed around him on the battlefield and hailed him King of Media and Persia. Astyages, who had fled with a few of his friends, was overtaken and made prisoner. He was so infuriated by his failures, that he had put to death a number of his leading generals whom he blamed for his disaster. There was so much dissatisfaction with him because of this, as well as on account of his imbecility, that thousands of the Medes gladly welcomed Cyrus as ruler of their country. Thus, in the year 550 B.C., fell the monarchy established by Cyaxares.

Such is the romantic story the Greeks told of Cyrus and his rise to empire. We can accept it as probably bearing some general resemblance to the truth. The Persian records, however, establish the fact that Cyrus had been king of Persia for over five years before he revolted against Astyages, and that it was only after two or three years of fighting against his mighty foe that he entered the Median capital.

Cyrus understood that to make Persia all-powerful he must do so by force of arms, and compel the surrounding countries to accept his rule. In looking around, he saw but one quarter from which danger promised to threaten: that was in the northwest, where Crœsus ruled as King of Lydia in Asia Minor.

Crœsus welcomed the war, and, without waiting to receive aid from Babylonia, he plunged into hostilities with Cyrus. It must be borne in mind that Lydia was a powerful kingdom, and in addition to her immense resources, the king had formed an alliance with Pharaoh Amasis of Egypt, and also with Sparta. Besides, he was confident of aid from Babylonia; so that, according to human reasoning, the advantage was greatly on his side.

Undismayed, Cyrus marched rapidly to the west at the head of his army

while Crœsus advanced to meet him. A severe battle was fought, but darkness closed in without advantage to either side. To the surprise of Crœsus, when the morrow came, Cyrus made no move toward renewing the battle, despite his superior numbers. It looked as if the Persian had been handled so roughly that he was glad to leave his enemy alone, and more glad to be let alone by him. Such was the conclusion of Crœsus, who, since winter was at hand, felt assured that nothing was to be feared from the Persians before the coming spring. So he fell back, and at his capital disbanded most of his forces, confident that a few months later he could assemble them again in time to foil any designs of Cyrus.

This was the precise result that the Persian king had planned for. He pressed forward with the utmost rapidity, but was not able completely to surprise Crœsus, who hastily collected all the troops he could, and went out to give his adversary battle. The Lydians fought with the utmost heroism, but were finally driven back into their capital, Sardis, to which Cyrus laid siege.

The city was provided with massive walls, and Crœsus did not believe it possible for any army to capture it. He sent messengers to his provinces and to Egypt and Babylonia assuring them of the certain opportunity to overwhelm and destroy the Persian army, and urging them to hasten to Sardis with their contingents. Meanwhile, an assault by Cyrus had been repulsed; and he sat down to prosecute the tedious siege, whose issue would have been doubtful, but for the occurrence of a singular accident that proved the deciding factor.

The citadel of Sardis, forming a part of the defences, was built on steep native rock, which seemed almost impossible to climb. One day a Lydian soldier, having dropped his helmet over the battlement at a certain place, descended, picked it up, and climbed back to his post without any difficulty. "Now," reasoned an interested Persian who observed it, "if *he* can do that, what is to hinder us from doing the same?" Calling around him a number of his companions, they went up the slope like a whirlwind, cut down the guards, and in a twinkling, as may be said, placed the citadel at the mercy of Cyrus.

The fall of Sardis followed, and it was pillaged. Crœsus mounted a funeral pyre he had prepared for himself, but before fire could be set to it he was seized and taken into the presence of Cyrus, who gave him a province to govern. Crœsus, whose name is synonymous with great wealth, lived thirty years afterward as a friend of his conqueror, as well as of the next Persian emperor. All Asia Minor west of the Halys was added to the dominion of Persia, the date being 548 B.C.

Cyrus continued his career of conquest. Nearly all of the Greek colonies on the coast of Asia Minor and the neighboring lands were brought under subjection. His immediate borders having been pacified, the great Persian next

CRŒSUS ON THE FUNERAL PYRE

turned his attention to the far East. Beginning in 545 B.C., he spent seven years in conquering the numerous tribes in the country between Persia and the Indus. When this was accomplished, there remained the great city of Babylon to be gathered as captive of his bow and spear. How this was done in 538 B.C. has been told in the preceding pages.

Cyrus completed one of the greatest works ever performed by the genius of man. During his reign of twenty-nine years, he extended his dominions from the Indus to the Hellespont, and from the Jaxartes to the Syrian coast. As we have shown, Persia had grown into one of the mightiest empires of the globe, and become the overshadowing imperial power of Asia. Undoubtedly Cyrus was the most illustrious of the line of Persian rulers, for none who came after him was able to stand on the same plane as he. Although a great conqueror, he was magnanimous, and possessed many traits that compelled the respect of enemies as well as of friends. He planned to rule his subject peoples through their good-will rather than their fear. Especially he sought to please them in religious matters. You remember how, in the story of Babylonia, its last king brought all the gods of the other states to Babylon. One of the first acts of Cyrus on mastering the city was to permit all the outraged people to take their idols home again. Each insulted god was returned in state to his own city. The Jews were released from their seventy years of captivity and restored to Judea. They alone of all the captive nations had no gods of wood or stone to carry back with them. So Cyrus restored to them all the golden vessels they had used for worship in the Temple.

Cyrus wisely settled the question of succession by ordering that the crown should descend to his eldest son, Cambyses. To Smerdis, his other son, he gave the independent government of several provinces. This arrangement was not wise, for it held the germ of subsequent broils, which finally ended in the loss of the throne to the family. Hardly had Cyrus died, when Cambyses, a frightfully vicious man, through jealousy of his brother issued secret orders that he should be put to death. The foul crime was committed, but only those concerned knew of it. Then Cambyses undertook the conquest of Egypt in 525 B.C.

His preparations were made with care and skill. Treaties with the leading Arab chiefs secured safe passage across the Syrian deserts; and, since a fleet was indispensable on the Mediterranean, he obtained one, through bribes and threats, from the Phœnicians. When all was ready, he advanced to Pelusium, where the Egyptians were waiting for him. A tremendous battle was fought, in which, it is said, the losses on both sides numbered fifty thousand, but the Persians gained a decisive victory, and the Egyptians fled precipitately to Memphis, where, after a desperate resistance, they were overcome, and the capital became the prize of Cambyses.

Thus Egypt was conquered, learning which, the petty states of the Nile valley sent in their submission. There was no pretext for Cambyses to continue warring, but his restless ambition would not allow him to remain idle. Scanning the horizon, he fixed upon Carthage in the west, the Oasis of Amon in the far-away desert, and Ethiopia to the south, as necessary to subdue in order to secure the conquest of Africa. Three separate campaigns, aiming at such conquest, were planned; but at the opening, the Phœnicians declared Carthage to be a colony of their own, and absolutely refused to fight against it. Without such aid, the expedition was doomed to failure, and Cambyses, with furious chagrin, was compelled to abandon it.

No such obstacle, however, prevented an advance against Amon, and the expedition was immediately set on foot. An army of fifty thousand men marched confidently into the desert, and was overwhelmed—by a sand-storm—in which every soldier perished. Cambyses, soured, indignant, and sullenly stubborn, now led what was left of his forces against Ethiopia. But this journey took him across the desert, and soon the men began to suffer for supplies. The further he went, the more distressing became their condition, until at last the leader and army escaped the fate of the Amon expedition by turning about and going back to Egypt.

Had the Egyptian priests understood the savage nature of Cambyses, they would not have made the mistake of thinking that he and his remnant of an army were to be held in no further fear. They declared a new incarnation of Apis, the sacred bull, and broke forth into fanatical rejoicing. Psammetichus, the Egyptian ruler under the conqueror, engaged in fomenting an insurrection, was detected and compelled to drink poison. The nobles involved in the intrigue were also slain, and the priests were lashed on their bare backs until the blood coursed down their bodies. Then the new Apis, not yet fully grown, was brought before Cambyses, who ran his sword through him. He abolished the festival of the incarnation and insulted in every way the most revered traditions of the people. The cat was sacred to the Egyptians; knowing which, this savage conqueror galloped in front of Pelusium, shouting his taunts, and flinging the cats from a cage on his saddle, high in air and to the right and left. He even tore open the sacred sarcophagi and tumbled the royal mummies about like so many blocks of wood. Placing himself in front of the holy image of Ptah in the temples of Memphis, he made contemptuous grimaces at it, like a spiteful schoolboy. His vehemence and fierce hatred effectually cowed the Egyptians for a long time.

Once Cambyses demanded of a courtier that he should tell him what the people said about him. The courtier replied that he had heard some of them complain because he drank to excess. "I will prove I do not," was the grim

CAMBYSES AT PELUSIUM

reply of the monarch, who, to show his steadiness of eye and nerve, sighted an arrow at the son of the courtier and drove the missile through the lad's heart.

Having stamped poor Egypt into the dust, Cambyses decided to return to Persia. This was in the year 522 B.C. When he reached Syria, he was met with the startling news that Smerdis, his brother, had headed an uprising. Since this young man had been assassinated, Cambyses knew, of course, that an impostor was personating him. But this did not change the alarming situation, and the more he reflected upon matters, the more panic-stricken and terrified he became. In this state of mind he died. Some accounts say he plunged his sword into his side, while others say he was accidentally wounded by his own dagger. Indeed, it is difficult to sift much of the truth about Cambyses from the whirl of black stories and charges that surround him. Many recent authorities incline to ascribe most of these charges to the malice of his enemies, and think Cambyses was on the whole a well-meaning and able ruler. Be that as it may, one thing is certain: he was dead, and the world was well rid of him.

It can be understood that the news of his taking off was welcome to all, but especially so to Gomates, a Magian, who claimed to be Smerdis, the assassinated brother. Most of the people believed him to be what he professed, and it was necessary to keep up the imposition in order to sustain himself on his throne. This he was able to do for a while, but detection was certain to come sooner or later. The extreme care the king took to prevent such discovery confirmed the suspicions of many, until after a few months the Persian leaders resolved upon measures that would end the career of the impostor. The head of this daring move was Darius, son of Hystaspes, a Persian nobleman, who himself possessed some title to the crown in case of the failure of the line of Cyrus. That he did not lack in personal courage was shown by his course in leading a select band to the capital and attacking the palace. But Gomates did not wait for their coming. He hid in one of the mountain fortresses, was assailed by the conspirators there, and was killed. Then, with proofs of his imposture, the victors returned, and were welcomed by all. So it came about that Darius ascended the throne without opposition in the year 521 B.C.

Darius ranks next to Cyrus in greatness. It has been shown that Cyrus gained an immense kingdom by conquest, but it was Darius who organized it and built up a political system that held the monarchy together for two centuries. The task was a gigantic one and attended with many difficulties and perils. Seemingly the rebellions would never end, for as soon as one was crushed, another reared its head. The most formidable were in Susiana, Babylonia, Media, Assyria, Armenia, Parthia, Hyrcania, and Sacia. It may be said that those in Susiana and Babylonia were twins as to point of time, the latter

under the lead of one claiming to be Nebuchadnezzar, son of the former king. His aim was to throw off the Persian yoke and secure independence. At the head of a powerful army, he marched to the Babylonian frontier, where he was attacked by Darius and routed. Another stand was made on the Euphrates, but the alleged Nebuchadnezzar was again defeated, and took refuge in Babylon, where he was compelled to surrender, and was put to death.

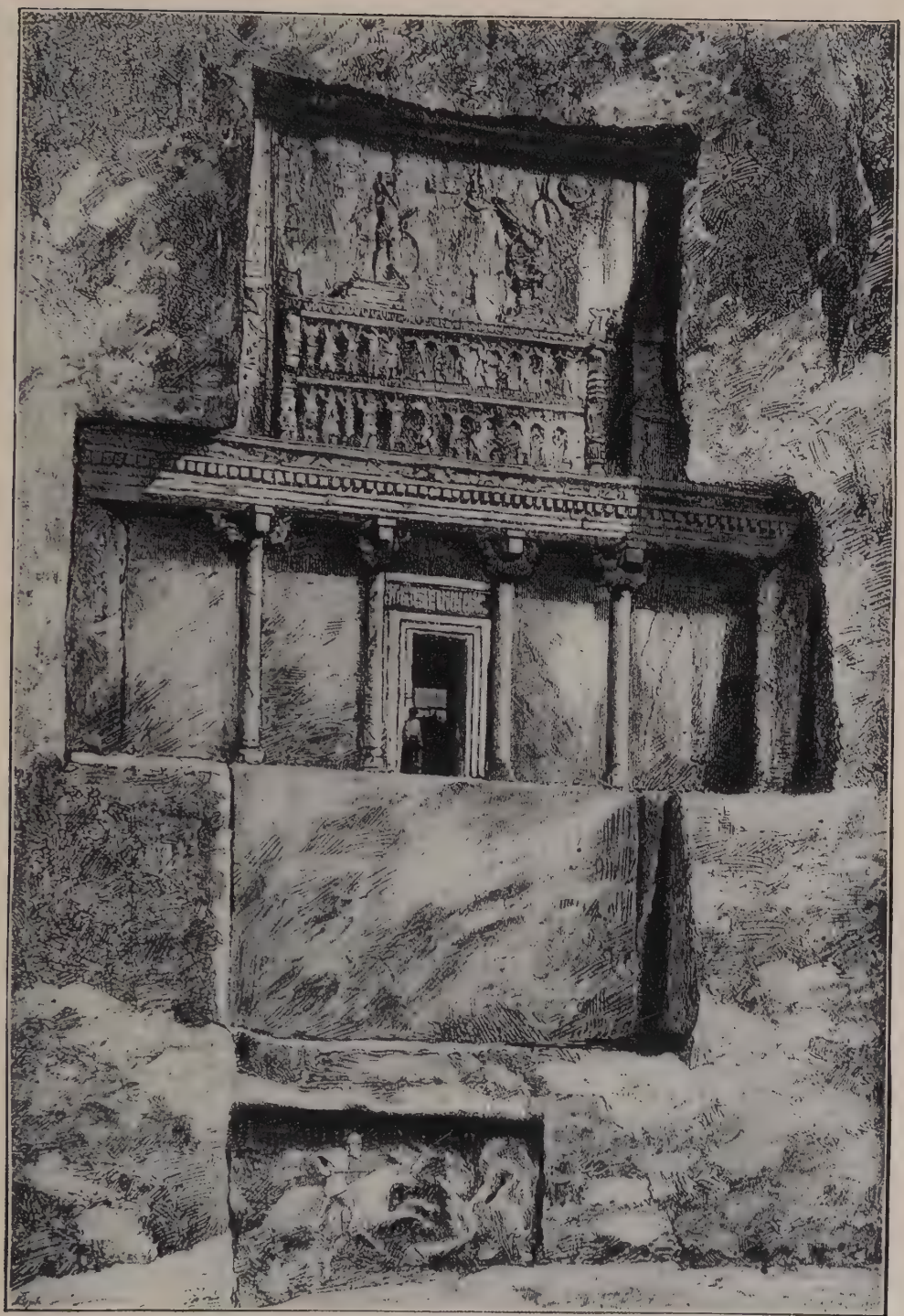
This revolt suppressed, Darius gave his attention to the one in Susiana, where one of his armies was making good headway. The leader of the rebellion was made prisoner and sent to Darius, who was marching toward Susiana, and who, without hesitation, put him to death. Hardly was this done, when a new insurgent appeared with still more lofty pretensions, but he was captured and slain by the Susianians before the king saw him.

You would say that Darius had more than enough in the rebellions mentioned, but in Media, Assyria, and Armenia the insurgents made common cause, under Xathrites, who, claiming royal descent, was declared king. This revolt assumed the most threatening proportions.

Darius, being still detained at Babylon, sent out his generals to meet these antagonists, who proved themselves dangerous indeed. The armies of the king had numerous battles with the insurgents, and in more than one instance were defeated; but in the end the Persian forces were everywhere successful. Xathrites, being made prisoner, suffered at the hands of Darius a frightful death by crucifixion.

The successes of the king in subduing the most important uprisings, and his severe measures against those engaged in them, frightened many of the lesser provinces, which otherwise would have joined forces against their imperial master. And yet, while Darius was engaged in Parthia, a second impostor appeared at home, claiming to be the long-since-dead Smerdis. His career may be summed up in the statement that he, too, underwent death by crucifixion at the hands of the loyal Persians before the return of the king.

For six years Darius had little time for doing anything except putting down rebellions, but at the end of that period the herculean task was completed, and he turned his attention to the organization of the vast empire created by the genius of Cyrus. He first sought the establishment of unity throughout the country by forming a system of *satrapies*, or provinces, twenty in number. Each of these was governed by a Persian governor, or *satrap*, and a fixed rate of tribute was established. Each satrap was appointed by the king, and was removable at his pleasure. He was forbidden to interfere with the local customs. He was, in short, the representative of the king, and conducted a similar court, though in a minor way, the resemblance being much like that which each State in the American Union bears to the national government.



THE TOMB OF DARIUS

With all the manifest advantages of a satrapy, it had one deplorable defect. The chief business of a satrap was to collect revenue for the king, and so long as this was abundant, the king was not likely to inquire too closely into methods or accounts. Inevitably there were many abuses, and more than one satrap acquired much wealth, at the price of ruin to his province.

A good measure of Darius was the establishment of post-houses and post-roads, connecting different parts of the empire with the capital, and insuring the quick arrival of news from all quarters. Persepolis, a city built by Darius in Persia itself, was the official capital of the empire. Here still stand the ruins of his splendid palaces, and here is his tomb, hewn, as he ordered it, from the solid rock. The face of a cliff is carven in the shape of a cross, the door of the tomb being at the centre of the cross. The figure of Darius himself is carved at the top, and represents him receiving his crown from the Persian god. In winter, the centre of Persian power was at Babylon; in summer, at Ecbatana, and in spring at Susa. Darius also created a system of coinage. The gold *daric* was worth about five dollars, and the silver sixty cents.

The most important event of his reign is the beginning of the Persian invasions of Greece; but this belongs to the history of that country, and will be told in its pages. A famous Greek vase found in recent years pictures Darius planning his invasion. He sits in the middle with his councillors around him; below, the subject nations bring in treasures to equip his army; above, the Greek gods are gathered, alarmed and anxious, to protect their people. The vase shows how impressed the Greeks were with the magnitude of the danger that threatened them.

While Darius was engaged in the futile attempt to subjugate the Greeks and was suppressing a rebellion in Egypt, he fell ill and died in the sixty-third year of his age and the thirty-sixth of his reign. Xerxes, his son, succeeded to the throne. The record of his gigantic campaigns is told in our history of Greece. After a reign of twenty years, he was murdered in his chamber by parties instigated by a jealous and enraged queen. Xerxes is generally considered to have been the King Ahasuerus, whose wavering between his favorite, Haman, and his queen, Esther, form the subject of the Book of Esther in the Bible. The story gives a striking picture of the splendor and Oriental caprice of the Persian monarchs.

The eldest son of Xerxes was put to death on the false charge of having been concerned in the death of his father. The other son, Hystaspes, a satrap, was absent from court, and, therefore, could neither prevent the death of Xerxes nor the usurpation of the crown by Artaxerxes, who became king in 465 B.C. He made peace with Persia's most dangerous enemy, the Greeks; though at first he threatened them with invasion. He was anxious to secure the

services of the famous Greek physician, Hippocrates, to keep plague and disease from his armies. Hippocrates refused to desert Greece for all the riches proffered him by the Persian ambassadors; so Artaxerxes tried force, and threatened to invade and destroy the physician's native land. The Greeks, however, were not to be frightened; and Artaxerxes had no real desire to risk a repetition of the disasters suffered by his father and grandfather.

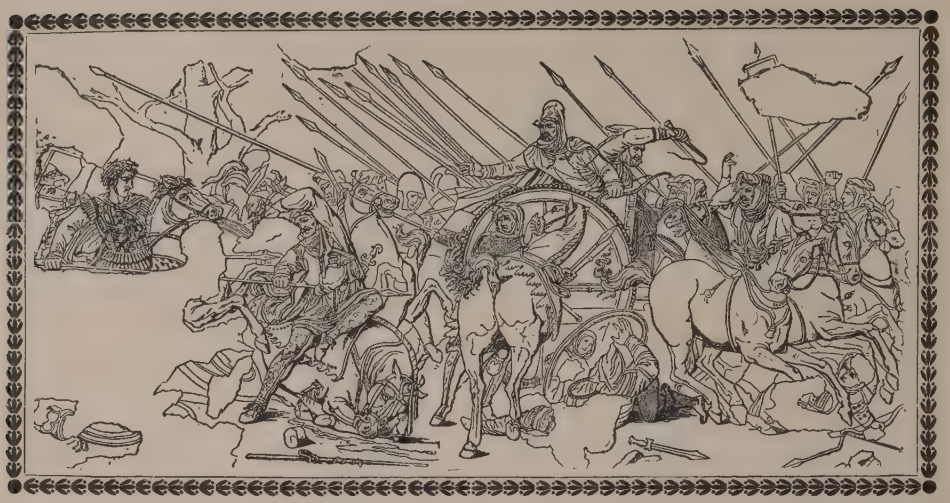
Xerxes II. succeeded to the throne in 425 B.C. He was the only legitimate heir, but the late king left seventeen other sons by his various concubines, and most of them were ambitious. At a feast, less than two months after his succession, Xerxes, while intoxicated, was murdered by one of these precious relatives. The assassin took the throne, but in a brief while he was murdered by a half-brother, who declared himself king under the title of Darius Nothus. Matters were certainly in an interesting shape. This ruler had been a satrap who married his aunt, and he managed to hold the throne for nineteen years, during which his time was fully occupied in putting down revolts in the satrapies and intrigues among the Greeks. One of these rebellions was led by a brother of the king, who made his submission under promise of terms, whereupon, as might have been expected, the king put him to death. The principal means employed by Nothus was that of bribing his enemies, and his successes in this respect often included the Greek mercenaries. He died in 407 B.C., and was succeeded by Arsaces with the title of Artaxerxes II. On the day of his coronation, his life was attempted by a younger brother, Cyrus, whom his mother preferred to Artaxerxes. The young man was arrested and sentenced to death, but the prayers of his mother prevailed, and he was sent to his satrapy in Asia Minor.

Cyrus was burning for revenge, and set to work to organize a force with the avowed purpose of making war on a neighboring tribe, but really to overturn his brother. By and by he threw off the mask, and at the head of a large army boldly advanced to within about a hundred miles of Babylon, when Artaxerxes, understanding his danger, pushed out with a host, numbering nearly a million of men, to meet him. The battle which followed was fought on the famous field of Cunaxa, and was a tremendous one. Artaxerxes narrowly escaped defeat, but his vastly superior numbers enabled him to put his enemies to flight. In the midst of the confused struggle, Cyrus caught sight of his brother and made an impetuous rush to cut him down, but before he could reach him he was pierced with a javelin and slain. The rout of the army followed, but the Greeks, which composed a part of it, held together and fell back in good order under the leadership of Xenophon, who has immortalized the event in his history of the "Retreat of the Ten Thousand."

Artaxerxes reigned for forty-six years, and was succeeded by Ochus, who

WAR COUNCIL OF DARIUS (*From the Darius Vase.*)

cleared his path by first murdering all his brothers and possible rivals. He showed such horrible cruelty in suppressing rebellions that his subjects were terrified into submission. In the height of his career as conqueror he was poisoned by a conspirator (338 B.C.), who set up Arses, one of the king's sons, and tried to make matters pleasant by killing all the rest; but when Arses showed a disposition to manage affairs for himself, the conspirator assassinated him and all his children, and elevated Codomanus, remotely connected with the royal house, to the throne, with the title of Darius. He had many good qualities, but it was his fate to meet the great Alexander of Macedon in battle and to suffer disastrous defeat at his hands on the field of Issus in 331 B.C. There his army was annihilated by the mighty Alexander, and, seeing that all was lost, he fled to Arbela, whither he was pursued, and then again to the deserts of Parthia, where he was assassinated by the satrap of Bactria. Alexander discovered him lying by the roadside. He asked for a drink of water, which was given him, and then, closing his eyes, he breathed his last, and with him vanished for centuries the Empire of the Persians.



POMPEIAN MOSAIC OF BATTLE OF ISSUS

Chapter IX

THE SECOND PERSIAN EMPIRE AND MODERN PERSIA

ALEXANDER had planned to unite the Persians with his own people in one great nation; and, perhaps, it is this more than anything else which accounts for their ready submission to his sway. With his death, however, his mighty schemes fell to pieces. There was civil war among his generals, until finally one of them, Seleucus, succeeded to the strictly Persian part of the empire. He ruled the Persians as a conquered and inferior people to be domineered over by Greek troops and Greek satraps. The proud Persians must have welcomed gladly the change of dominion, when the Parthians overthrew the Greek rule about 250 B.C.

The Parthians, though semibarbaric, were a strong and shrewd people. They recognized the superior civilization of their new subjects, and treated them with much liberality, and even distinction, allowing them to be ruled by their own native kings. Thus the two nations dwelt together very amicably. Through the whole period of the Parthian empire, extending over four centuries, there was no Persian revolt.

During this time Greece fell from power, and Rome became mistress of the world. The Parthians alone, trusting in their deadly deserts and their peculiar mode of warfare, maintained the independence of their domain against Roman conquest. The beginning of the Christian era came and passed; and the new religion, spreading swiftly over the world, entered Persia also. Finally

HIPPOCRATES REFUSING THE PRESENTS OF ARTAXERXES

the Parthian empire began to crumble to pieces. The race seems to have become weak and corrupt. Province after province asserted its freedom, and hardly an effort was made to put down the various rebellions. Persia began to dream of her ancient greatness: mere independence could not satisfy her rearoused ambition.

There must be some deep and rare vitality in the Persian race. History knows no parallel to their case, when a nation was so stirred by the memory of its own famous history as to rise after hundreds of years of complete submission and take its place a second time among the great peoples of the world. Greece has made a similar attempt in our own times; but we all know how hopelessly she would have been crushed by the Turks had not the generous interference of Europe saved her, and given her the shadow of a place among the nations.

Artaxerxes, a descendant of Sassan, from whom the family and empire are called Sassanian, was the Persian king who, in the year 226 A.D., declared his country independent of Parthia. Then, at the head of an army of eager and enthusiastic Persians chanting their ancient war-songs, he proceeded to seize and subdue the bordering provinces. The Parthians made no move to stop him, until his army actually threatened their own country. Then Artabanus, the last Parthian king, roused himself to resistance. Apparently there was no ill-feeling between the combatants. The Persians were merely proffering a courtly challenge to their old friends, to meet them and prove which had the better right to empire.

In two great battles the Persians were victorious. The Parthians, however, refused to accept the result as decisive; so a third contest was officially appointed, to take place on the plain of Hormuz. It was the last trial of strength, and the Parthians were completely overthrown. One historian tells of a personal encounter between Artaxerxes and his rival. The daring Persian, spurring far in advance of his troops, coaxed his adversary from the shelter of his shield-bearers by a pretended flight, and then sent an arrow through his heart. The Parthian king was certainly slain in the battle, and his empire disappeared.

The next step in Artaxerxes' career was even more spectacular. His actual dominion as yet extended only over the mountains and deserts of Persia and Parthia; but he calmly announced that the Persians resumed all the territory of their ancient empire; and he sent notice of this in stately terms to Rome. Four hundred youths, selected from the handsomest in Persia, gorgeously dressed and mounted, presented to the Emperor Severus their master's "order" to withdraw the Roman troops from the different Asian provinces, since all Asia belonged to the Persians.

The astonished Severus tried to argue the matter; but you can guess how much effect argument had on the proud and fiery Artaxerxes. He marched his

army down from the mountains, and seized the whole Roman territory along the Euphrates. Severus gathered an immense force to punish this insolence. Roman dignity was not hurt when the Parthians escaped her by skurrying into the deserts; but here was a regular army established on Roman territory, and actually besieging and capturing Roman cities.

Artaxerxes retreated before the advancing foe. Despite his boastful message, he was far too wise a general to risk his new empire on the chances of a decisive battle between his raw troops and these splendidly armed and trained legions. He withdrew into Persia, leading his adversary along as he had led the Parthian king; and when Severus followed with his great army in three widely separated divisions, Artaxerxes fell suddenly upon one section. It was overwhelmed and utterly destroyed by the deadly arrows of the Persian bowmen.

Severus made haste to withdraw the remainder of his troops; but privation, disease, and the fierce attacks of the pursuing Persian cavalry, so reduced their numbers, that he reached the Mediterranean with scarcely a third of his original army. It was one of the most terrible disasters the Roman arms ever encountered.

The terms of the peace that followed are not clear. Artaxerxes certainly did not get all the territory he had so extravagantly claimed. Probably he contented himself with some small concessions, fully aware that, despite his success, Roman power was greater than his own. Besides, he had an enemy nearer at hand, and one easier to subdue. The King of Armenia had joined forces with the Romans; he was now abandoned by them to his fate. His punishment and subjugation were to Artaxerxes a far more immediate and important matter than the Roman war. It was several years before Armenia was wholly conquered, and the ambitious Artaxerxes was growing old. Some further record we find of wars and conquests in the far East, in Scythia, and in India; and then, quite suddenly, Artaxerxes gave up his throne. He had always been a religious man; his first rebellion against Parthia was partly religious; and it seems probable that he spent his old age in religious retirement and meditation. His mission was accomplished: Persia was again at the head of a great empire.

Sapor, the son of Artaxerxes, succeeded to the abandoned throne, and ruled Persia for over thirty years (240–272 A.D.). He was the worthy son of a great father. Fired with the same dream of Persian glory, he deliberately reopened the war with the Romans. At first he met reverses, but having taken several years to strengthen his forces, he renewed the attack. His cavalry spread over Mesopotamia and Syria with such rapidity that he had captured the great city of Antioch, the Roman capital in the East, before the inhabitants knew of his approach. An actor in the theatre was the first to inform the astonished audience that the Persians held possession of the city.

THE DEATH OF DARIUS

The Roman emperor, Valerian, hurried in person to defend his kingdom against this formidable foe. He was a veteran commander; and the Persians, who had defied and defeated his lesser generals, retreated before him. He eagerly followed them toward the Euphrates. His provisions ran short; Roman treachery conspired against him; then suddenly the Persians turned and surrounded his troops. It was a trap. For a second time, an entire Roman army was annihilated by Persian generalship. Few or none of Valerian's soldiers escaped, and he himself was made a prisoner.

On the pages of Roman historians, Sapor's name looms large and terrible. Immediately on his great victory, his troops swept like a devouring flame over all Roman Asia. We are told that, recapturing Antioch, he killed or sold into slavery its entire population; that he filled the ravines of Cappadocia with dead bodies, so that his cavalry might ride across; that his prisoners were left to starve and were driven to the river to water once a day like horses. These stories may be exaggerated, but they betray the terror in which the Romans held him. Never before had their empire suffered such a frightful humiliation.

It ended only when the conqueror's merciless fury was exhausted. Few even of the strongest cities resisted him, and only one successfully withstood his assault. At last, laden with plunder and sated with blood, he withdrew half-unwillingly to Persia.

The Romans never made any serious attempt to punish him, or to rescue their captured emperor. Sapor is said to have used the aged and broken man as a block to mount his horse; and whenever poet or historian seeks a tremendous illustration of fallen fortunes, he quotes the tragic fate of the Emperor Valerian. There must have been a savage taint in all the Persian monarchs. Irresponsible and unlimited power is always beset by strange temptations and grossly debasing influences. Nebuchadnezzar is not the only well-meaning despot who has sunk to the level of a beast of the field. The story of Valerian may be, and probably is, exaggerated; for we must remember how intensely the Romans hated Sapor. Still it seems established that, after Valerian's death, his body was flayed, and his stuffed skin hung in a public temple, where it was left to dance in horrible mockery over the heads of Roman ambassadors of later days.

It was this ferocious brutality that was one of the main causes of the destruction of the Persian state. The tyranny of the kings seems to grow more and more intolerable. Rebellions, palace-plots, and murders make up most of the story that follows. More than one king celebrated his accession to the throne by slaying all possible rivals.

Occasionally there are heroic deeds to tell; the nation flashes out into sudden, splendid war against the hereditary enemy. A third Roman army was

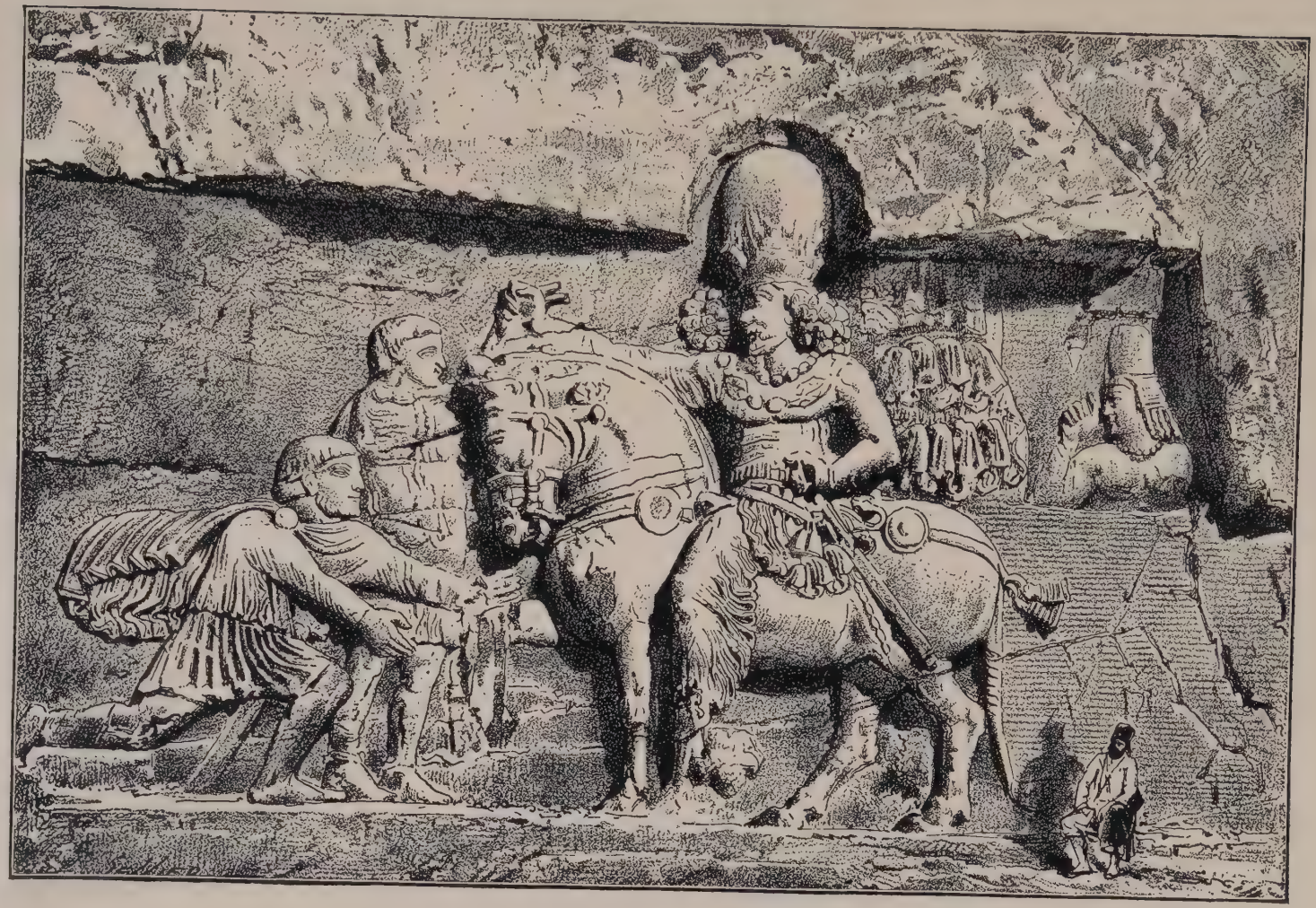
almost destroyed, and its leader, the Emperior Julian, slain during the reign of Sapor II., a monarch who, being born after his father's death, found a throne awaiting his birth, and ruled for seventy-two years, from infancy to beyond the allotted age of man. Chosroës II. in 615 wrested Egypt from the falling empire of Rome, and by 620 held all Asia, realizing for a few brief years the dream of Artaxerxes. Europe was again threatened by a Persian army, for the first time since the Greeks had defeated Xerxes, more than eleven centuries before.

We moderns, with China and India in our thoughts, are apt to speak scornfully of the fighting ability of Asian races. So it is well to understand what these Persians did. No one has ever questioned the grand prowess of the Roman legions. Only one people ever met them on equal terms in open fight. They were the Persians. They first challenged Rome in the very height of her power; and throughout four centuries the greatest forces the mistress of the world could gather were repeatedly and vainly hurled against Persia. Not one of her armies was destroyed; not one Persian king was led captive in a Roman triumph. Battles were won as often by one nation as by the other; but Rome suffered the great disasters of which we have told; and Rome paid Persia large sums of money for peace so often that the Roman populace complained bitterly, declaring they were become mere tributaries of Persia.

The defence of Petra, one of the most famous sieges in history, established Persian courage and endurance forever. Petra was a rock-hewn fortress on the shores of the Black Sea. The Persians had taken it from Rome, and she sent a powerful army to recapture it. The garrison repelled for months so persistent an attack that, when a rescuing army drove away the assailants, less than one-fourth of the heroic defenders were alive, and the fortress was tumbling to pieces around them. The garrison was increased to three thousand, the fort hastily repaired, and the Persian army withdrew, leaving the new defenders to meet a second siege, more savage and bloody than the first. The fort was at last carried by an assault from every side, the Persians having become too reduced to guard all their walls at once. Of the prisoners captured by the Romans, only eighteen were found unwounded, while the remaining Persians, five hundred in number, threw themselves into a central tower, and, refusing all proposals to surrender, fought until every one of them had perished by fire or the sword.

Chosroës II., who spread the Sassanian empire to its widest extent, saw also the beginning of its decline. His plans of European conquest were checked by the genius of the Emperor Heraclius; and, in the year 628, he was deposed and killed by his son, Kobad II.

To the crime of parricide, the infamous Kobad soon added that of fratri-



VALERIAN BEFORE SAPOR (*Rock-Carving near Persepolis*)

cide, thinking thus, perhaps, to be secure from retributive justice. All the possible heirs to the throne, his brothers and other male relatives, over thirty in number, were slain by his orders. His two sisters were allowed to survive; and, frantic with grief, the unhappy women rushed from the scene of the murder, and denounced the incredible wretch to his face. They cried out that he had swept away Persia's best defence, and all would perish now in a general ruin. They cursed him as the destroyer of his own royal line, and of his country. Remorse seems to have stricken the monster; he hung his head without answer; he remained brooding in his seat, and grew ill. Four days later, he followed his victims to the realm of death and judgment.

There was no one to succeed him. The land plunged headlong into anarchy. Rivals, eager to be king, sought to win by treachery or by brute force; and they struggled fiercely with one another. Kobad's two sisters sat in turn for a little while on the throne, the first queens to reign in Persia. But one died and one was slain. War was everywhere in the land. Famine and pestilence followed in its train. The population of Persia is said to have been reduced one-half during that period of horror. Think what it would mean to you, if just one-half of those nearest and dearest, and half of all you know, and half of all those you pass upon the street, were taken away forever.

The people unearthed at last one surviving descendant of the old royal line, a boy of fifteen, whose very existence had been kept secret by his parents, lest he, too, should be slain. The exhausted factions gladly united in raising him to the throne, as Isdigerd III.; but it was too late to save Persia.

The Arabs had started on their remarkable career of conquest under Mahomet and his successors: and they now burst like a cyclone upon the helpless country. There were years of tremendous fighting. There was one great four-days' battle at Cadesia; but Mahometan fanaticism triumphed. The Persian capital was captured in 639; and so enormous was the wealth of the city that every private soldier in the Arab army had a sum equal almost to two thousand dollars allotted to him as his share of the spoils.

Isdigerd established a new capital in the north, near the modern one of Teheran. He continued the war for years in the face of repeated reverses, proving himself a worthy scion of his fierce race. Finally he was able to maintain only a mere guerilla warfare in the mountains; and then a servant stabbed him for his clothes and jewels. The Persian empire sank in blood and the blackness of night.

Persia has remained Mahometan ever since. During the centuries of Arab rule, the Persians gradually forgot their old fire-worshipping religion and became true believers in Mahomet; but they never forgot their old national glory and their unity as a nation. Persia's greatest poets belong to this period of her

depression. It was not until 1499, that Persia regained political independence under a native ruler. A religious quarrel between opposing Mahometan sects brought Ismail, a Persian lad of eighteen, to the front as leader of one faction. A couple of boldly planned campaigns and battles placed him on the throne as Shah or Emperor of Persia; and the Persians, seeing in him their nationality revived, rallied eagerly to his support.

The country was seized by the Afghans in 1722; but a brigand chief, Nadir Kuli, a sort of Persian Robin Hood, gradually gathered strength in the northern mountains, fought the Afghans in many battles, and at last drove them from the country. He replaced the rightful monarch on the throne; but growing disgusted with the dull inactivity of the court, he deposed his sovereign again, and assumed the royal authority himself. The old Persian dream of empire got hold of him. He conquered all the adjoining independent districts, and then seized Afghanistan and marched into India. Its capital, Delhi, was taken amid immense slaughter. The spoils included the famous "peacock throne," which is valued at thirteen million dollars, and is still preserved among the treasures of the Shah at Teheran. The great Mogul of India was compelled to purchase peace by a marriage between his daughter and the brigand's son.

Personally, Nadir was a big, handsome, athletic man, and his youthful adventures form a most interesting story; though the Persians' great love of romance has probably thrown a good deal of glamour around his robber life. In his old age an attempt was apparently made to assassinate him. A shot from among his own soldiers struck him as he was leading them in a brilliant battle. He became gloomy, suspicious, cruel, and was finally murdered by his subjects. There was no strong man to take his place; and the country fell into a state of confusion and civil war, which lasted with little intermission until the establishment of the present Kazar or Turcoman dynasty by Aga-Mohammed, in 1794.

Aga-Mohammed had been a sub-king of the Turcomans in the north of Persia. In his youth he was maltreated and cruelly mutilated by Nadir Kuli; and throughout his long life he revenged himself on all mankind. He passed from one atrocity to another, until he degenerated into one of the most horrible monsters of crime and brutality that have ever polluted history. He had always been one of the contestants for the royal authority; but it was not until he was very aged, that, in 1794, he overthrew the last of his rivals, and was generally acknowledged as Shah of Persia. Two or three years later, he was murdered by some of his servants, made desperate by fear for their own lives.

The date of Aga-Mohammed's accession may be considered as the beginning of modern Persia. He made his own northern city of Teheran capital of the entire country; and he and his successors have done much in the way of

A GEORGIAN BEAUTY

decorating it and adding to its beauty. It was in his time, too, that Persia first came in direct contact with the modern European nations.

The province of Georgia, famous in Eastern romance for the beauty of its women and the courage of its men, lay at the northern extremity of Persia, between the Caspian and the Black Sea. In 1783 its ruler, taking advantage of the general anarchy, declared himself independent of Persia, and appealed to Russia to protect him. There was no one to interfere at the moment, and he passed quietly under the Russian protectorate. As soon as Aga-Mohammed was firmly seated on the throne, he attempted to reclaim his rebellious vassal. War with Russia followed, and it was while on a campaign in this district that Mohammed was killed.

The Persians fought with valor and resolution; but they were no match for Russian numbers, aided as they were by modern discipline and cannon. The war was hopeless from the first; yet, in spite of repeated defeats, the Persians refused to make peace. They would not give up what they felt to be their just claim to Georgia, and year after year made incursions into the unhappy province. They yielded at last in 1813, but made a desperate attempt to regain the province in 1825. This second war ended in 1827, with a further loss of territory to them, the northern boundary becoming practically what it is to-day.

Against Turkey the Persians have been more fortunate. There was a short war between the countries in 1821, and the Persians won an important and bravely contested battle. They came in contact with England through their claims to Afghanistan, which was under a British protectorate. The Shahs could not forget that this wild district had been part of the domain of Nadir Kuli, and they made repeated efforts to reclaim it. In 1837 its capital, Herat, withstood their arms during a ten months' siege, its people being much helped by a few Englishmen within the walls.

The present ruler of Persia is Mohammed Ali Mirza, who became Shah in 1907. In the same year the struggle of the people for constitutional government began. The two foreign Powers interested in Persia are Russia and Great Britain; and these have taken active part in her internal tumults. The Shah granted a Mejliss, or Parliament, and then changed his mind and attempted to rob it of all authority. With a powerful force of Cossacks, who, it is said, were paid from St. Petersburg, he tried to compel the parliament to surrender several of its members, whom he accused of plotting against the throne. Murderous rioting followed, during which the parliament building was destroyed, and two thousand lives sacrificed. In November, 1908, the Shah decreed the abolishment of the constitution, declaring that the country was not ready for self-government, and that such a condition was displeasing to Allah. The unrest continues, with the final result still uncertain.

CHRONOLOGY OF PERSIA

C. 558—Cyrus becomes king of Persia. 553—He revolts against Media. 550—He captures the Median capital, Ecbatana. 548—He conquers Crœsus. 545—He invades the East. 538—He conquers Babylon. 529—He is killed in a war with the Massagetæ. Cambyses, his son, king. 525—Cambyses conquers Egypt. 521—Darius Hystaspes, king; conquered Babylon, 517. 498—Conquest of Ionia; Miletus destroyed. 490—Darius equipped a fleet of 600 sail, with an army of 300,000 soldiers, to invade the Peloponnesus, and was defeated at Marathon. 486—Xerxes king; recovered Egypt. 480—He entered Greece at the head of an enormous army; battle of Thermopylæ. Xerxes entered Athens, after having lost 200,000 of his troops, and was defeated in a naval engagement off Salamis. 479—Persians were defeated at Mycale and Platæa. 470—Cimon takes several cities from the Persians and destroys their navy. 465—Xerxes was murdered by Artabanus; Artaxerxes I. king. 425—Xerxes I. king, was slain by Sogdianus; who was deposed by Darius I. 405—Artaxerxes II. king. 401—Cyrus the Younger killed; retreat of the 10,000 Greeks under Xenophon. 399—War with Greece; invasion of Persia. 387—Peace of Antalcidas. 359—Artaxerxes III. (Ochus) ascended the throne. 338—He was killed by his minister, Bagoas, and his son, Arses, was made king. 336—Bagoas killed him and set up Darius III., by whom he himself was killed. 334—Alexander the Great entered Asia; defeated the Persians, 334 *et seq.* 331—Darius III. was treacherously killed by Bessus. 323—Alexander died at Babylon, when his empire was divided;

ESTHER BEFORE AHASUERUS

Persia with Syria was allotted to Seleucus Nicator, 312, whose successors ruled Persia till it was conquered by the Parthians, about 250 B.C.

A.D. 226—Artaxerxes I. founded the Sassanian dynasty; restored the empire of Persia. 227—Religion of Zoroaster was restored and Christianity was persecuted. 232—The Emperor Severus defeated. 240—Artaxerxes succeeded by Sapor I. 258—Sapor conquered Mesopotamia. 260—He defeated the Romans and captured the Emperor Valerian. 273—Varahran I. persecuted the Manichees and the Christians. 277—Varahran II. was defeated by the Emperor Probus; and made peace. 298—The Emperor Galerius conquered Mesopotamia; peace with Diocletian. 309—Sapor II. king. 326—He proscribed Christianity. 337—He made war successfully with Rome for the lost provinces. 363—The Emperor Julian invaded Persia and was slain; his successor, Jovian, purchased his retreat by surrendering provinces. 365—Sapor annexed Armenia, Iberia, 366. 420—Varahran V. persecuted Christians; conquered Arabia Felix 421; made peace with the Eastern Empire for 100 years, 422. 430–32—Wars with Huns, Turks, etc. 531–79—Chosroës I. king; long wars with Justinian and his successors. 541–42—Belisarius meets the first defeat of his career from the Persians; defeats them in turn. 550—Siege of Petra. 603—Chosroës II. renewed the war with success. 614–16—Egypt and Asia Minor subdued. 627—Chosroës defeated by the Emperor Heraclius; put to death by his own son. 628—Kobad II. king; murdered all his male relatives. 630—Purandokt, daughter of Chosroës, reigned; terrible pestilence. 632—Isdigerd III., the last of the Persian emperors. 633—The empire assailed by the Arabs. 636—Four days' battle at Kadisiyeh. 641—Final destruction of Persian power in the battle of Nehavend, called by the Arabs the "Victory of Victories." 651—Death of Isdigerd. 661—Persia became the seat of the Shiite or Fatimite Mahometans. 1038—Persia subdued by Togrul Beg and the Seljukian Turks, who were expelled, 1194; subdued by Genghis Khan and the Mongols, 1223. 1345—Bagdad made the capital. 1399—Persia ravaged by Timour. 1468—Persia conquered by the Turcomans. 1499—Ismail, a native Persian, expels the Turcomans, and establishes the Sophi dynasty of Shiite Mahometans. 1586–1628—Reign of Shah Abbass, the Great. 1590—Ispahan made the capital. 1638—The Turks take Bagdad; dreadful massacre. 1722—The Afghans seize Persia. 1727—Nadir Kuli drives them out. 1732—He assumes the throne, conquers Afghanistan and invades India. 1747—Nadir assassinated. 1783—Georgia revolted to Russia. 1794—The present dynasty established by Aga-Mohammed. War with Russia. 1796—Teheran made the capital. 1813—Georgia given up to Russia. 1825–27—War with Russia. 1837—Siege of Herat. 1856—Rupture with England through the Persians taking Herat; war declared; Persians yield. 1857—Peace ratified at Teheran.

1858—The Shah reorganized the government; strong British influence in Persia. **1867**—Electric telegraph introduced. **1888**—First railway constructed in Persia, from Teheran to Shah-Abdul-Azim, opened. The river Karun decreed open to all nations by the intervention of England. **1893**—Revolt of the Barharloos suppressed; great earthquake at Kuchan, 12,000 deaths. **1895**—Kuchan rebuilt, and again destroyed by earthquake, 11,000 lives lost. **1896**—The Shah shot by an assassin; succeeded by Prince Muzaffer-ed-Din, his son. **1900**—The Shah visited the European capitals; an attempt to assassinate him made, near Paris. **1907**—Mohammed Ali Mirza becomes Shah and grants a constitution; he dissolves the parliament; rioting and civil war. **1908**—The constitution abolished. **1909**—Continued tumult and bloodshed.

SHAHS OF PERSIA

A.D.
1499—Ismail, or Ishmael.
1523—Tamasp or Thamas I.
1576—Ismail II. Murza.
1577—Mahommed Murza.
1586—Abbass I., the Great.
1628—Sophi I.
1641—Abbas II.
1666—Sophi II.
1694—Hussein.
1722—Mahmoud, an Afghan chief.
1725—Ashraff, the Usurper.
1727—Tamasp or Thamas II.
1732—Abbas III. (a merely nominal shah).

A.D.
1736—Nadir Kuli.
1747—Shah Rokh.
1751—[Interregnum.]
1759—Kureem Khan.
1779—Many competitors for the throne, and assassinations, till
1794—Aga-Mohammed obtained the power, and founded the reigning (Turcoman) dynasty.
1797—Futteh Ali Shah.
1834—Mahommed Shah.
1848—Nasr-ul-Deen.
1896—Muzaffer-ed-Din.
1907—Mohammed Ali Mirza.

PRONOUNCING VOCABULARY FOR PERSIA

Afghan (ăf′gan)
Afghanistan (ăf-găn′is-tăn′)
Aga-Mohammed (ăg′ga-mŏ-hăm′mĕd)
Ahasuerus (a-hăs′u-ē′rus)
Antioch (an′tĭ-ok)
Arsaces (ar-sā′sēz)
Artabanus (ar-tă-bā′nus)
Artaxerxes (ar-tak-zĕrk′zēs)
Astyages (as-ty′a-jēz)
Bactria (băc′trĕ-a)
Cadesia (kă-dē′zĕ-a)
Cambyses (kăm-bī′sēz)
Chosroes (kŏs′rō-ĕz)
Codomanus (cŏd′o-măn′us)
Crœsus (krē′sus)
Cunaxa (ku-năx′a)

LIFE IN MODERN PERSIA

Cyaxares (sī-ăx′a-rēz)
Cyrus (sī′rus)
Darius (da-rī′us)
Ecbatana (ek-băt′a-na)
Herat (hĕr-ăt′)
Hippocrates (hĭp-pŏc′ra-tēz)
Hyrcania (her-kā′nĕ-a)
Isdigerd (ĭs′dĭ-gerd)
Ismail (ĭs-mă-ēl′)
Kobad (kō′bad)
Magian (mā′jē-an)
Media (mē′dĕ-a)
Nadirkuli (nah′der-kōō′lē)
Nothus (nō′thus)
Ochus (ō′kus)
Persepolis (pĕr-sĕp′o-lis)
Petra (pē′tra)
Sacia (sā′she-a)
Sapor (sā′por)
Sardis (săr′dis)
Sassanian (săs-sā′nĕ-an)
Seleucus (sĕ-leu′kŭs)
Severus (sĕ-vē′rŭs)
Smerdis (smĕr′dĭs)
Strymon (strȳ′mon)
Susiana (su-si-ăn′a)
Teheran (tĕ-hrăn′)
Valerian (va-lē′rĭ-ăn)
Xathrites (za-thrī′tez)
Xerxes (zĕrk′zēz)

Rock-Carving of Darius Conquering Gomates and other Rebels

BIRTH OF MINERVA

ANCIENT NATIONS—GREECE

Chapter X

THE LAND AND ITS GODS

[*Authorities:* Grote, "History of Greece"; Freeman, "History of Federal Government in Greece and Italy"; Harrison, "The Story of Greece"; Duruy, "Ancient History of the East (Greeks and Romans)"; "History of the Greek People"; Curtius, "History of Greece"; Cox, "A General History of Greece from the Earliest Period to the Death of Alexander the Great"; Church, "Pictures from Greek Life and Story"; Bury, "A History of Greece to the Death of Alexander the Great"; Botsford, "A History of Greece for High Schools and Academies"; Cox, "Lives of Great Statesmen"; Bartlett, "The Battlefields of Thessaly, with Personal Experiences in Turkey and Greece."]

GREECE is the most eastern of the three peninsulas that project from Southern Europe into the Mediterranean Sea. The Greeks called themselves *Hellenes* and their country *Hellas*, but the Romans chose to use the words *Greeks* and *Greece*, thus adopting the name of the *Græci*, an insignificant tribe, as applying to the whole people of the peninsula.

This country, the most remarkable of ancient or modern times, is 250 miles long from Mount Olympus on the north to the southernmost cape, with a breadth between Attica and Acarnania of 180 miles. Not including the many Greek islands near or remote from the mainland, the area of the country is about 25,000 miles, or three times that of the State of Massachusetts.

Since we have so much to learn about this country and people, it is important that its principal geographical features should be fixed in our minds. Its northern boundary, at the fortieth degree of latitude, consists of a chain of mountains which crosses the peninsula from east to west. The comparatively small area to the south was divided among a

GREECE AND ITS COLONIES

number of independent states, of slight size. Midway between the Ionian and Ægean seas, the mountains on the north are crossed at right angles by the lofty range of the Pindus, which of course extends north and south. From Mount Pindus a side branch reaches toward the eastern sea, parallel to the northern boundary range. The space between them is 60 miles wide and forms the plain of Thessaly, the largest and most fertile in Greece. The southern of these two ranges was named Othrys; the northern is the Cambunian Mountains, which end on the coast with Mount Olympus, the loftiest peak in Greece. Its height is 9,700 feet above the sea level, and the crest is nearly always covered with snow. To the south is another range, bearing the successive names of Ossa and Pelion, which follows the coast parallel to Mount Pindus. Thus you will observe, Thessaly is inclosed by four natural ramparts, whose only break is at the northeastern extremity by the famous vale of Tempe, between Olympus and Ossa, through which the river Penéus flows to the sea.

Thessaly and Epirus are separated by the Pindus. There is no inclosed plain in Epirus, but it is broken by rugged mountains, running north and south, with the Achelous, the largest river of Greece, flowing toward the Corinthian gulf.

The Ambracian gulf on the west and the Malian gulf on the east contract Greece into a kind of isthmus, which separates the peninsula of Central Greece from the mainland of Thessaly and Epirus. Central Greece may be divided again into two unequal portions, the eastern of which contained the countries of Doris, Phocis, Locris, Bœotia, Attica and Megaris, while the western included Ozolian Locris, Ætolia, and Acarnania.

To the south of these little states the Corinthian gulf cuts so deeply into Greece as to make almost an island of its lower end, the Peloponnesus. The connecting isthmus of Corinth is in places less than five miles broad. The important countries of the Peloponnesus were Sparta in the south, Messenia in the southwest, Elis in the west, Achaia in the north, Argolis in the east, and Arcadia in the centre. The various divisions should be carefully studied in connection with the map in order to understand the history that follows.

The numerous islands that line the Grecian shores were occupied in historical times by the Grecian race. The most important of these islands was Eubœa, 90 miles in length, with a chain of mountains extending through it. South of Eubœa were the Cyclades, and east of them the Sporades, near the Asiatic coast. The large islands of Crete and Rhodes lie to the south of these groups. Between Attica and Argolis are the famous islands of Salamis and Ægina, while off the western coast of Greece, in the Ionian Sea, are Corcyra, Cephallenia, Ithaca, and Zacynthus.

The physical features of a country always exert a great influence on the people. You must remember that Greece is one of the most mountainous

regions in Europe, and its surface consists of a number of small plains, either wholly surrounded by mountains or open only to the sea. This topographical feature tended to produce the large number of independent states which was a striking peculiarity of the country. A city being founded in one of the small plains mentioned, the lofty mountains formed a barrier between it and its neighbors, and caused it to grow up in solitary independence with characteristics that were its own.

The rough mountains also acted as a protection against foreign invasion and held back the Grecian states from subduing one another. As was proven in many instances, the narrow passes could be successfully defended by only a handful of men. Then, while the mountains rose like immense walls between the Greeks and their neighbors, the sea gave them easy intercourse among themselves and with the rest of the world. No other country in Europe was so favored in this respect.

In ancient times Greece produced mainly wheat, barley, flax, wine, and oil. Its cattle found excellent pasturage on the hills and mountain-sides. In nearly every section were rich veins of marble which gave the finest material to the matchless sculptors and architects. The country was poor in precious metals, though a considerable quantity of silver was found in Laurium near the southern extremity of Attica, and iron was dug in the mountains of Laconia, with copper and iron in Eubœa.

Greece to-day is poisoned in many places during the summer months by malaria, but in ancient times, when the country was more populous and better cultivated, it was quite healthful. Its great variety of surface causes many inequalities of climate. The winter is often long and severe in the highlands of the interior, but soft and mild among the lowlands. The ancients attributed to this variety of climate the difference in the intellectual character of the natives of various districts.

The earliest history of Greece, like that of all ancient people, is hidden in the mists of antiquity. The inhabitants were a branch of the great Aryan or Indo-European stock, which includes all the historic races of Europe and the Persians and Hindoos of Asia. It is probable that different tribes of the Aryans entered the Greek peninsula as early as B.C. 2000. They tilled the earth and built walled cities, of which certain monuments, known as Pelasgic or Cyclopean, still remain. The Pelasgi belonged to the prehistoric age, and, long before the beginning of recorded history, were overwhelmed and crushed by a hardy and more warlike race, the Hellenes, who, sweeping down from Thessaly, overspread the peninsula and occupied the whole country.

The Hellenes or Greeks had four chief divisions: the Dorians, Æolians, Achæans, and Ionians. The Dorians settled in the north on the southern slope

PARIS ABDUCTING HELEN

of Mount Œta; the Æolians spread over northern Greece and the western coast of the Peloponnesus; the Achæans the southern and eastern part of the Peloponnesus; while the Ionians were confined to a narrow strip of country along the northern coast of the Peloponnesus.

As I have said, there is no history of the Heroic Age, as this period was called. In place of history we have a mass of interesting myths or legends, which probably contain a grain of truth to a thousand grains of fable. Keeping this in mind, let us give our attention for a time to some of the most striking of these myths.

In myths, as in everything else, there must be a beginning. The Greeks begin with an immense dark mass called chaos, in which were hidden all things that now exist, but so mingled that nothing had a distinct form. When chaos had lasted a long time, it separated into the earth and heaven. The sun, the moon, and the stars chose to stay in the sky, but the water and trees and stones remained with the earth.

The sky contained a god called Uranus and the earth a goddess called Gaea, who married and had a large number of children, of whom twelve were beautiful and six ugly. The latter were monsters, for each of them had either a hundred arms and fifty heads, or else an enormous single eye in the middle of the forehead. All of these children were of vast size. Six of the beautiful men were gods called Titans, and there were six goddesses called Titanesses.

The gods made their home on the crest of Mount Olympus, and Uranus was king over them all. He so hated the sight of his hundred-armed and one-eyed children that he flung them into a dark pit in the earth called Tartarus, and made them stay there, but the mother loved those monstrosities and she was angry with Uranus because of his treatment of them. She told her son Cronus, the youngest of the beautiful children, that if he would bring up his hideous-looking brethren from the pit, she would help him to dethrone Uranus, so that Cronus himself might be king. Cronus eagerly agreed to the proposal, and his mother provided him with a keen sickle with which he was to slay Uranus when asleep. Cronus followed instructions, and thus it was that Uranus lost his kingdom and his life.

Cronus was now ruler of the world. He made Rhea, one of the Titanesses, his wife and queen, but when he had brought up his frightful brothers from Tartarus, he was so scared at their appearance that he drove them back again. Naturally this angered his mother, who warned him that he should lose his life and power just as his father had been robbed of his. Cronus was so frightened that every time Rhea gave birth to a child he swallowed it, disposing of five in this manner, much to the grief of Rhea. She and Gaea formed a scheme for stopping the practice. Her sixth child was hidden, while a stone was wrapped

in swaddling-clothes and given to Cronus, who, not doubting that it was a genuine baby, bolted it at one gulp, and was serene in the belief that the fate of his father could never be his, since he had no children, as he believed, to play the part he had played.

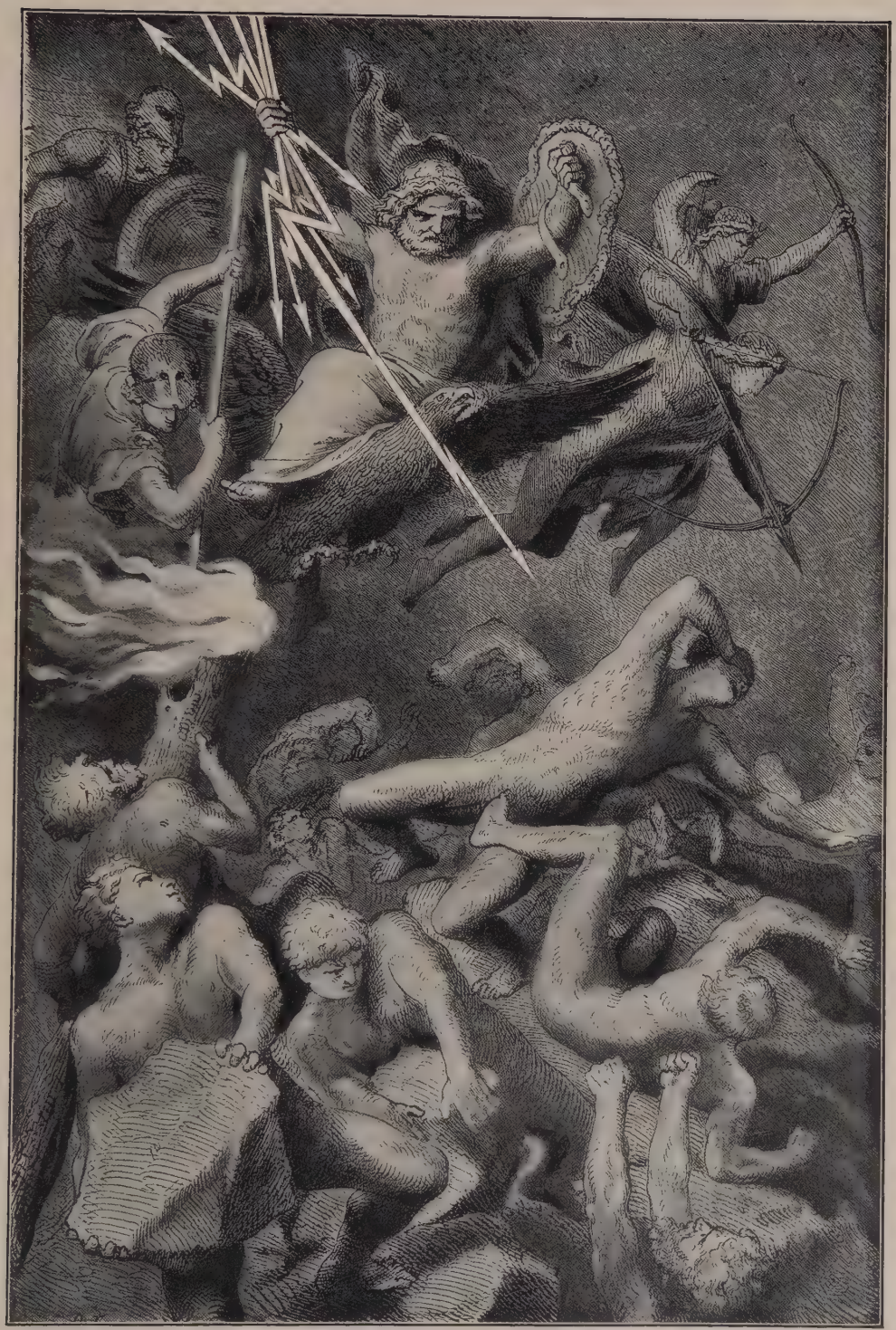
Zeus was the name given to the boy, who was kept hidden on the island of Crete until he grew up into the most beautiful and powerful of all the gods. His mother visited him secretly when her husband was asleep, and naturally she was very proud of her handsome son, of whose existence the father never dreamed until Zeus was old enough to begin his war against him.

Gaea opened matters by pretending she was no longer angry with Cronus, to whom she presented a bowl of delicious drink, which he swallowed to the last drop. Then he was seized with nausea and brought up the stone and his five children, the latter well and hearty and grown into two gods and three goddesses. The names of the gods were Poseidon and Pluto, and of the goddesses Here, Demeter, and Hestia.

Then began a furious war between the young gods and the old ones, the Titans. The monsters were brought up out of Tartarus to help Zeus; and they were so grateful to him for freeing them that they forged him weapons of thunder and lightning. The young gods took position on Mount Olympus and the old gods on Mount Othrys, and fought their decisive battle in the wide valley stretching between. It was a terrific contest indeed, and the earth quaked, as well it might, for the myriad-armed hurled hundreds of pieces of rock at once, while Zeus kept up his bombardment of thunderbolts until the rivers boiled and the forest broke into flames. The war lasted for ten years and ended in the triumph of the young gods, who flung their foes into Tartarus and set their hundred-armed and one-eyed relatives to guard them.

Zeus, having become the king of gods, married his sister Here and made her his queen, while an empire was given to each of his brothers. The sea was made subject to Poseidon, and Pluto ruled the lower world, where the dead abode. These gods were the parents of many children who were also gods, and had their part to play in the government of the universe.

But despite the way matters had turned out, you will notice that Mother Gaea had good grounds for dissatisfaction. She had planned the overthrow of Uranus because he kept their ugly offspring in Tartarus. They were now safely out, but the Titans had taken their places. Becoming the mother of another hideous brood called Giants, she urged them to war against the usurpers. You will remember that the gods had made their homes on Mount Olympus, a mile and a half high. Because of this the rocks hurled up at them lost their force by the time they arrived, and the gods, looking down at their assailants, laughed at their efforts.



BATTLE OF THE GODS AND GIANTS

The Giants stopped their useless assault, consulted together, and formed a new plan. They set to work to uproot Mount Ossa and to roll it to the top of Pelion, another mountain. When this was done, they would be as far up in the air as the gods, and could make their prodigious missiles effective. Before the task was finished, however, Zeus hurled an awful thunderbolt against Ossa and made it fall again, and the gods rushed down to earth to fight the Giants. After a battle lasting all day, the Giants were defeated, each of them being crushed beneath a great mountain, which, while it did not kill the Giant, pinned him fast so that he could never get up again.

One of the Giants seemed to have a chance of escaping over the Mediterranean Sea, but the goddess Athene, daughter of Zeus, flung a triangular piece of land after him and he was hit by it when well out from shore. The land buried him from sight, and when in the course of time it was covered with trees and cities, it formed the island of Sicily. Even a Giant cannot rest comfortably with a mountain sitting on his chest, and occasionally they become restless and roll over, and then the startled people exclaim, "It is an earthquake!"

The Giants being disposed of, Gaea created the most horrible being of all, and named him Typhoeus, not doubting that he would be able to overcome the young gods. Picture, if you can, this appalling monster, who could stand in the valley and peep over the tops of the highest mountains; who had a hundred heads, each with a different kind of voice, so that he could imitate any animal or serpent. No wonder the other gods were terrified at sight of him and hid themselves, but Zeus boldly advanced to fight him. Typhoeus filled the air with huge rocks, which he hurled at Zeus, and kept his hundred heads screeching, bellowing, roaring and hissing; but Zeus launched his thunderbolts with such effect that finally bright flames burst out from all parts of the body of Typhoeus, who rolled over and over in his effort to put them out, but that was impossible, because Zeus kept on hurling his thunderbolts and the surrounding trees broke into flames. Gaea became so frightened that she feared the whole earth would melt, and, catching up Typhoeus, flung him down into Tartarus, where he died.

Gaea saw it was useless to fight against the young gods, and after a long time she made friends with them. It was when Cronus ruled over the gods that men were first created, in what was called the Golden Age. In process of time, the Golden Age came to an end, but it is said that those that lived during that period became guardian spirits, who wander over the earth performing for us their blessed offices.

The number of Greek gods was so great that it would be confusing to attempt to remember them all; but we should become acquainted with the names of the principal ones and their chief attributes. Twelve of them were

known as the Olympian gods, because they were supposed to dwell on the heights of Mount Olympus, where they held the grand council of the gods.

Each of them has a Greek and a Roman name, and while they were first known by the former, the Roman is so much more familiar that we shall use it. Six of these great gods were male and six female. Zeus, or Jupiter, was of course the first and most important. Then came Poseidon or Neptune, the brother to whom he had given sovereignty over the sea. His other brother Pluto does not seem to have been a member of the great council at all, preferring to keep to himself in his chosen dominion of Hades. The remaining four gods were Mars, Vulcan, Apollo, and Mercury, all of whom were sons of Jupiter. The six goddesses were his three sisters, whose Roman names were Juno, Vesta, and Ceres, and his three daughters, Minerva, Diana, and Venus.

Jupiter, the mighty and supreme ruler, is generally depicted as a magnificent man in the full grandeur and majesty of his strength. He sits upon a throne, with the eagle as his messenger bird on one side, and a bolt of the lightning with which he vanquished the other gods, grasped in his right hand.

Juno or Here, his wife, represents the dignity of woman in the full bloom of her beauty as wife and mother, the queen and guardian of the home. She shielded its sanctity and watched over the birth of children, but she was shrewish and intensely jealous of Jupiter, who, it must be confessed, gave her good cause for dissatisfaction. When convinced that he was paying too much attention to the nymph Callisto, she had her revenge by turning the girl into a bear. In her dreadful distress, Callisto wandered through the forest hunted by men and pursued by wild beasts. It so happened that her young son went hunting in the woods and was recognized by Callisto, who, in her transport of delight, forgot her own repulsive form and rushed to embrace him. Not dreaming that she was anything but the bear whose form she wore, the youth aimed his spear at her heart, but Jupiter was smitten with sympathy and prevented the impending tragedy. He transported mother and son to the sky, where they became constellations, and you may see them in the northern heavens on any clear night, one being known as Ursa Major, or the Great Bear, and the other as Ursa Minor, or the Lesser Bear. Juno's wrath was not abated by this wondrous transformation, and she induced the different gods in the ocean to refuse to let the two bears go down into the sea as the other stars do. This explains why they always remain in the sky, never dropping below the horizon, but forever circling round the North Pole in a never-ending pursuit of each other. The mother still seeks her son, while he, never suspecting her identity, chases the bear, and thus the strange pursuit and flight will continue until the stars shall be no more.

I have told enough to show you that the gods were not wholly good. Indeed, they had all the faults and follies of human nature and were simply men

THE FATES

and women, magnified many times in stature and possessing inconceivable power. Thus Mars, or Ares, the eldest son of Jupiter and Juno, was the terrible god of war, prodigious, fierce, and revelling in the horrors of strife and slaughter. His favorite bird and beast were the vulture and wild dog, who feasted on the corpses of the battlefield. He preferred to fight on foot, and was followed by his sons, Terror, Trembling, Panic, and Fear.

Vulcan or Hephæstus, the remaining son of Jupiter and Juno, was the god of fire, the blacksmith god. One day when his parents were in a furious quarrel, Vulcan interfered to save his mother from the rage of Jupiter. In his hot wrath, the father seized Vulcan by the leg and hurled him out of heaven. The descent was so vast that when, after a long time, he landed on the earth, he was lamed. His appearance had always been repulsive, and now in addition he was deformed, but he could not lose his popularity among the other gods, for they would have fared badly without him to make their tools and weapons. His tremendous forges had their chimneys in the throats of the terrific volcanoes through which the flames roared. His skill enabled him to make many wonderful things in his underground workshop, among which were the thunderbolts of Jove, the weapons of Mars, and the mirror of Venus.

One of the myths makes Juno fling Vulcan from the heavens. He revenged himself by building her a beautiful throne, upon which she had no sooner seated herself, than she was locked around with endless chains and fetters and held a helpless prisoner. The gods strove in vain to release her, but once, when Vulcan had taken too much wine, he good-humoredly set her free. Previous to this, Mars had tried to compel Vulcan to rescue her from her frightful situation, but was sent flying before the fearful fires which his brother hurled at him.

Vulcan remains the typical smith, slow, massive, and of herculean strength, but shrewd and persistent. His repulsive appearance and clumsy gait led the other gods continually to ridicule him, for which it is supposed he cared little, for, according to the legend, his wife was Venus or Aphrodite, the most beautiful of all the gods.

Venus was the goddess of love and physical beauty, and, like Mars, there was more evil than good in her composition. Indeed, Mars was in love with her, and poor Vulcan had an unhappy time of it, for it is true even to this day that most of her sex are more attracted by the gilt and tinsel and the physical comeliness of man than by honesty and worth. It is this cynical bit of worldly wisdom that the myth is intended to depict. The emblem of Venus is the dove, the bird of love. One story represents her as being not the child of Jupiter, but as springing from the foam of the sea, a fit type of the changeful and swift-passing character of beauty.

Of Minerva, or Athene, it is said that she leaped from Jupiter's head, full grown and armed with spear and shield. She was the goddess of wisdom, and her birth typified the manner in which wisdom is evolved from the brain of man. She was powerful, brave, sincere, always victorious, and the most admirable of all the gods. She overcame Mars in battle, as wisdom always vanquishes mere brute force. Her wisdom surpassed that of Jupiter himself, for his judgment was often clouded by passion. Athens, called after the Greek form of her name, was her favorite city. She and Neptune contended as to which should be the special god and patron of the city. They agreed that the one who could give the best gift to man should be the victor. Neptune produced the horse, but Minerva created the olive tree, which to this day, because of its products and varied uses, is the principal support of man in many tropical countries, and to her therefore was awarded the victory.

Another famous contest of Minerva was with Arachne, a maiden who wove cloth or webs, as they were called, of such exquisite beauty that the gods gathered to watch and admire her when at work. Proud of her amazing skill, she boasted that she could surpass Minerva, who, because of her deftness and wit, was looked upon as the goddess of all such delicate arts. Minerva presented herself before Arachne in the guise of an old woman, and reproved her for her impious boasting, but the maid replied with a challenge to Minerva for a test of their skill. Assuming her own splendid form, Minerva wove a marvellous piece of embroidery, depicting the fearful fate of those who defied the gods. Arachne was dazzled, but summoning her energies, she began weaving a web which displayed, one after another, the evil deeds of the gods. She could not fail to note, however, that her work was far inferior to that of Minerva, and by and by she was so overwhelmed with remorse because of her wickedness, that she stopped work and hanged herself with her own thread. Half in pity and half in punishment, Minerva gave back life to the maiden, and turned her into a spider. So you see the spiders to-day ever spinning, spinning, spinning, from their own bodies, ever hanging in their own webs.

Apollo and Diana were twins, born of Jupiter and Latona, the goddess of darkness. They were the rulers of the sun and moon, a fact which was intended to show that the union of light and darkness produced the sun and moon. Apollo, the sun-god, was glorious in the splendor and perfection of manly beauty, the giver of life, the god of music. But, since the sun not only vivifies and renews, but smites and destroys, so Apollo was the god of pestilence, the slayer and destroyer whose deadly arrows were the flaming rays of the sun.

Diana or Artemis, sister of Apollo, is his feminine counterpart. She is as chaste and as calmly beautiful as the silvery moon whose crescent is her bow

ORPHEUS AND EURYDICE

and whose beams are her arrows. She is a great huntress who lives in the cool twilight and stillness of the woods, delighting above all things in the chase. Naturally, therefore, her favorite animal is the deer, and she is generally represented with one by her side, her spear or bow in her hand and a crescent set like a jewel in her hair. She and her attendant nymphs are pledged to perpetual maidenhood, and, such is her modesty, that once when Actæon, a hunter, accidentally came upon her and her nymphs bathing, she instantly turned him into a stag, which was torn to pieces by his own dogs. So Diana, like her brother, could be cruel at times.

One legend of them is that Niobe, a queen of Thebes, boasted that her seven sons and seven daughters were more beautiful and numerous than the children of Latona, and that therefore she ought to be honored above the goddess. To avenge this insult to their mother and themselves, Apollo and Diana slew with their arrows the whole fourteen children. Niobe strove frantically but in vain to save them, and, after their death, wept such endless tears that at last she turned to stone and could weep no longer. But still from the rock trickled two streams of water. It may be this was intended to show that after a certain amount of agony and suffering our senses become dulled, our hearts cease to throb with grief, and we are like stone within.

Mercury or Hermes, the son of Jupiter and a nymph, was the messenger of the gods. He was in reality the god of the wind, with its swift, resistless power, or its soft whispering among the trees. Naturally, he was also the god of all wanderers and travellers, and hence of merchants and of trade. He wafted the ships from port to port, and became the god of traffic and of bargaining, and hence of oratory and eloquence. Thus you will see he was courageous and useful, but he had his evil traits like the others. He was an inveterate thief, who stole everything upon which he could lay hands. He often indulged in this wicked propensity through wantonness and the love of mischief. He carried off Jupiter's sceptre, Mars' sword, Neptune's trident, and Io, the cow belonging to Juno, who, to prevent her being taken away, set Argus, who had a hundred eyes, to watch her. The cunning Mercury tried to lull him to sleep, but Argus would close only two of his eyes at the same time—a forcible illustration of the adage about sleeping with "one eye open."

Foiled in this manner, Mercury lost patience and slew him, or, according to another legend, soothed all the eyes to slumber by relating a prosy, interminable story, when of course the cow disappeared. Juno was so angered that she took away all the eyes from Argus and placed them in the tail of her favorite bird, the peacock, where I am sure you have often admired them. The remaining leading gods, the brothers and sisters of Jupiter and Juno, were not so active and famous. Neptune did not often appear at the great council of

the gods on Mount Olympus, for he resented the greater honors shown to his younger brother, and preferred to stay in the ocean, where he reigned supreme and had a host of lesser gods around him.

Vesta, or Hestia, was the goddess of the hearth. Since she was the eldest of the children of Cronus and of the deities of Olympus, she received great honors from all. The fire, always kept burning on the hearth, was sacred to her, and it was she who protected from evil spirits and misfortune the homes where it glowed. If by neglect or accident the flame was allowed to die out, the home was instantly invaded by malignant demons. In every city there was an altar to Vesta, whose sacred fire was guarded by maidens known as Vestals.

Ceres was the goddess of sowing and reaping, or of agriculture. All the fruits and grains sprang from her beneficence and at her will. Her daughter Proserpine was stolen by Pluto, who carried her off to be his wife in the dismal regions of Hades. The grief-stricken Ceres wandered to and fro over the earth hunting for her daughter, and, not finding her, sank down in despair. A child seeing her grief tenderly called her "mother." Soothed by the sweetness of the little one, Ceres remained in that home, around which all was in blossom and fruitage, while elsewhere nothing grew. Famine spread everywhere, but the goddess would not move until Jupiter interfered. Proserpine had consented to become Pluto's wife, and therefore could not be taken wholly from him, but Jupiter compelled him to release her for one-half of each year. So throughout the six summer months Proserpine is with her mother, and the heart of Ceres rejoices, and the earth brings forth abundantly; but when Proserpine spends the six winter months with her husband in the lower world, Ceres is sullen and resentful, and the earth shares her feelings and withholds her vegetation and fruits and flowers.

In addition to these twelve greater gods, there were many others, some of them of hardly less dignity, such as Cupid, the son of Venus; Bacchus, or Dionysus, god of milk and wine, that is, of the goatherds and vine-dressers. Elaborate celebrations and processions were held in his honor, at which drunkenness was regarded as part of the religious ceremony. Then there were the nine Muses, goddesses of the arts, among whom were Terpsichore, the muse of dancing, Melpomene, of tragedy, and Thalia, of comedy. You will see their pictures on the walls of almost every theatre in the land. You may know Melpomene and Thalia by the masks in their hands. Thalia's is merry, but Melpomene's is grim, and usually she holds a dagger as well. The muse for this present book, that is for history, was Clio. She is pictured with an open roll of paper, and sometimes with books beside her. Urania was the muse of astronomy, with a globe. The other four muses were for the different kinds of poetry. Euterpe, muse of lyric poetry and hence of music, is best known.

TRITONS IN COMBAT

She is generally painted playing upon a flute. There were three Fates; the poet Hesiod calls them the daughters of night. They were Clotho who spun the thread of human life, Lachesis who measured or interwove it, that is, made each man's lot what it is with all its varied chances, and Atropos, the inevitable, who with her shears cut off the thread and ended the life.

There were monsters also, such as the harpies, savage birds with human heads, and the centaurs, half-human, half-horse, and wholly wild and savage. Then there were the tritons, half-human, half-fish, who lived in the sea and fought as sea-monsters do. There were Cerberus, the three-headed watchdog of hell, and many other weird imaginings. Every fountain had its nymphs, fair female figures, part mortal and part spirit, supposed to live in the waters. A female spirit, a dryad, lived in every tree. Satyrs, half-man, half-goat, roamed in the mountains; fauns, all manlike but for their pointed ears, frolicked in the shady woods. Over all these fanciful creatures, Pan, the great god of nature, was king.

NEPTUNE, A MOSAIC FROM PALERMO

Menelaus Paris Diomedes Ulysses Nestor Achilles Agamemnon

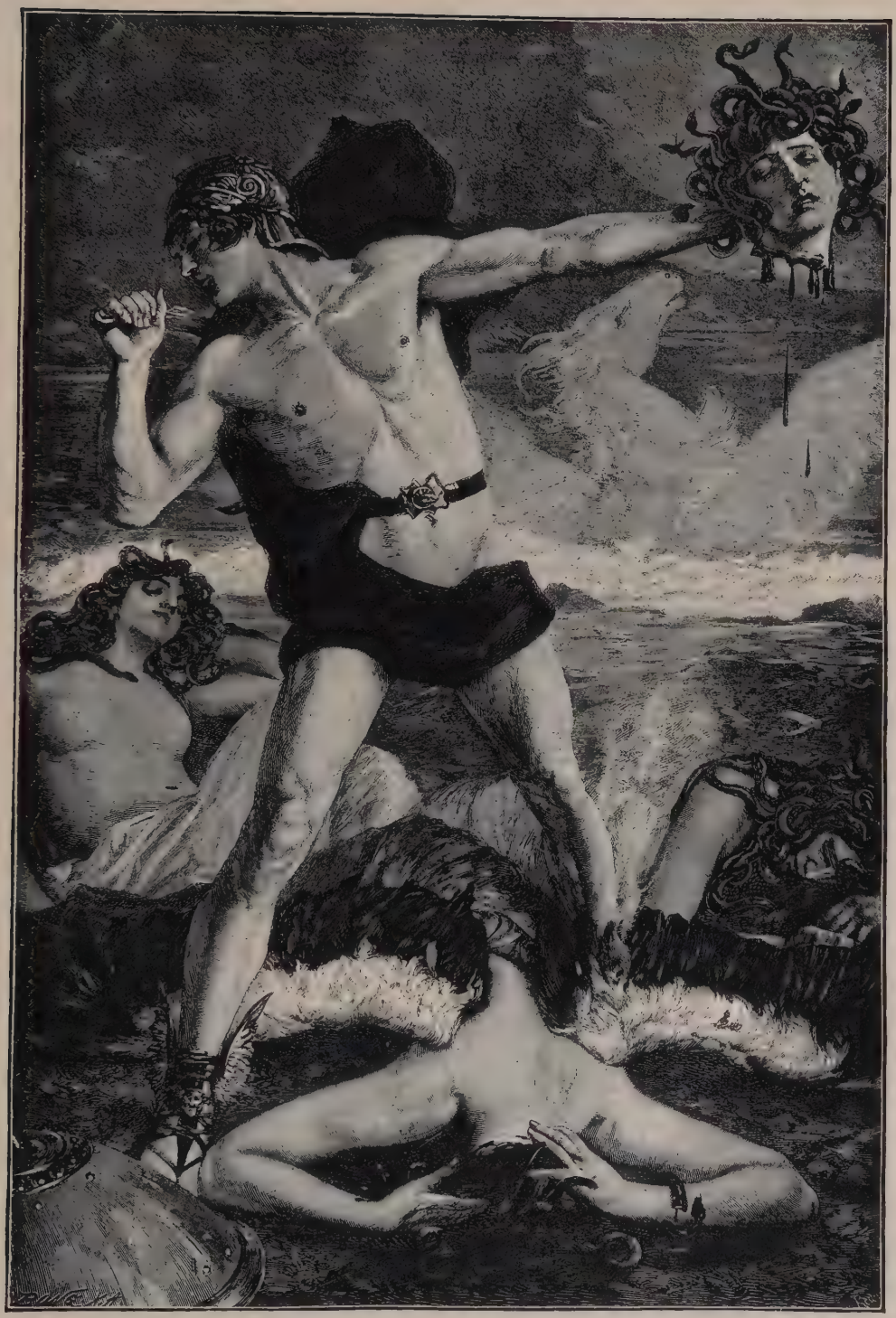
HEROES OF THE TROJAN WAR

Chapter XI

HEROES OF THE MYTHICAL AGE

THE Greeks believed that in those dim, far away days their native land was ruled by a noble race of beings, superhuman though not divine, and far superior to ordinary men in strength of body and in mental attributes. This mythical period of hero kings is made to cover about two hundred years, from the first appearance of the Greeks in Thessaly to the Trojan war.

Among its earliest heroes was Perseus, a son of the god Jupiter and the princess Danaë of Argos. His chief exploit was the slaying of Medusa, the most terrible of the three Gorgon sisters. Medusa had been a beautiful maiden, but, having quarrelled with Minerva, her hair was turned into living serpents and such a horror given to her face that one glance at it turned all beholders to stone. You can imagine what havoc she was causing in the world when the mere sight of her meant death; and you will see also how difficult it was to overcome an enemy at whom you could not even look. Perseus accomplished it by using his shield as a mirror. After many adventures he reached Medusa, and, looking at her reflection only, slew her and cut off her head. This head became a terrible weapon in his hands. He used it to turn to stone a dragon, from whom he rescued a beautiful girl, Andromeda, who became his wife. Then he turned the head against the former suitors of his bride, against the enemies of his mother; indeed, he seems to have caused far more destruction with it than ever poor Medusa had done.



PERSEUS SLAYING MEDUSA

The three heroes of later date who stand most prominently forth are Hercules, the national hero, Theseus, the hero of Athens, and Minos, king of Crete, the principal founder of Grecian law and civilization.

Hercules was the son of Jupiter and Alcmene, a granddaughter of Perseus. Juno, the queen of heaven, was very jealous of Jupiter's mortal loves, so she hated Hercules even before he was born, and was his enemy all his life. She deprived him of his birthright; for, Jupiter having declared that a descendant of Perseus born on a certain day should rule all the Greeks, Juno held back the birth of Hercules and hastened that of another descendant of Perseus, Eurystheus. So Eurystheus ruled at Mycenæ as king of all the Greeks.

It is said that Hercules gave proof of his superhuman strength while an infant in the cradle, when he strangled two serpents that Juno sent to destroy him. He was instructed in all the arts by the first masters, and was then employed in tending flocks until he was eighteen years of age.

The first exploit of this hero was the slaying of a lion which ravaged the dominions of King Thespios. Returning to his native city of Thebes, Hercules not only freed it from the humiliation of paying tribute to the Orchomenians, but compelled them to pay double the tribute they had received. To show his gratitude, Creon, king of Thebes, gave Hercules his daughter Megara in marriage. Meanwhile, Eurystheus summoned Hercules before him and ordered him to perform the labors which because of his priority of birth the older had the right to impose upon him. Hercules resented this order and went to Delphi to consult the oracle, who told him he must accomplish twelve exploits imposed by Eurystheus, after which he should attain to immortality. This reply so depressed Hercules that he lost his mind, and in his madness he killed his own children. When he regained his senses, he went before Eurystheus and told him he was ready to obey his commands.

The first task put upon Hercules was that he should kill the lion which haunted the forests of Nemea and could not be hurt by the arrows of a mortal. Hercules boldly attacked the beast with a club, but his terrific blows produced no effect, whereupon he flung aside his weapon and with his naked hands strangled it to death. From that time Hercules wore the skin of the lion as his armor.

The second labor was to destroy the Lernæan hydra, a monster whose many heads immediately grew again when they were cut off. Each head had a mouth which discharged a subtle and deadly venom. This monster was killed by Hercules with the help of his friend Iolaus, but because of such assistance Eurystheus refused to count it as one of the appointed tasks.

The third labor was to catch the hind of Diana, famous for its fleetness, its golden horns and brazen feet; the fourth was to bring alive to Eurystheus a

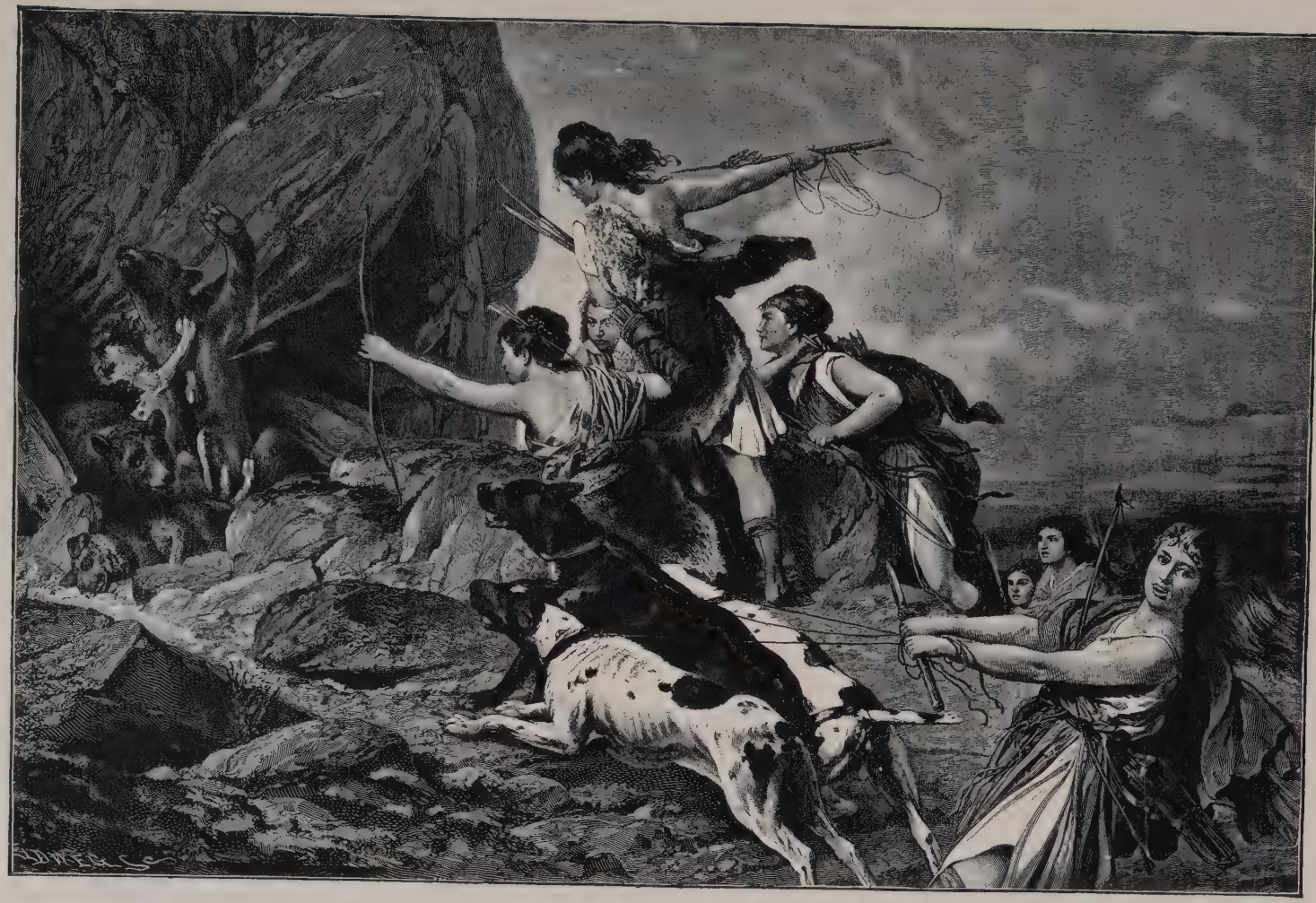
wild boar, which ravaged the neighborhood of Erymanthus; the fifth was to cleanse the stables of Augeas, king of Elis, where three thousand cattle had been confined for many years. This was accomplished by turning the rivers Alpheüs and Peneüs into the stables. Since, however, Hercules had gone to the king and offered to perform the task for one-tenth of the cattle, keeping secret the fact that the labor had been imposed upon him by Eurystheus, the latter refused to count it among his labors.

The sixth labor was to destroy the carnivorous birds with brazen wings, beaks and claws, which ravaged a district in Arcadia; the seventh was to bring alive to Peloponnesus a bull famous for its beauty and strength, which Poseidon, at the prayer of Minos, king of Crete, had given to him in order that he might sacrifice it; but Minos refusing to do this, Poseidon made the bull mad and it ravaged the island. Hercules brought the bull on his shoulders to Eurystheus, who set it free.

The eighth labor was to obtain the mares of Diomedes, king of the Bistones in Thrace, which fed upon human flesh; the ninth was to bring the girdle of Hippolyta, queen of the Amazons. The Amazons were a nation of warlike women, very famous in Greek legend. They killed or sent to other lands almost all their male children, and the women had everything their own way. They were the laborers, the hunters, the soldiers of their country; and a very fierce and strong race they proved themselves. Their queen received Hercules kindly and promised him the girdle; but Juno roused the Amazons against him, and a desperate struggle followed, in which Hercules took the girdle, slew Hippolyta, and made sail homeward.

The tenth labor was to kill the monster Geryon and bring his herds to Argos. The eleventh labor was to obtain the golden apples from the garden of the Hesperides. They were sisters who, assisted by the dragon Ladon, guarded the golden apples which Juno had received on her marriage with Jupiter, from Gaea. Atlas was one of the giants, who, as their leader, attempted to storm the heavens, and in punishment for his supreme treason Jupiter condemned him to bear the vault of heaven on his head and hands. Because of this legend, the name of *Atlas* was introduced into geography. Mercator in the sixteenth century gave the name atlas to a collection of maps, probably because the figure of Atlas supporting the heavens had been shown on the title-pages of many such works. Now Atlas knew where to find the golden apples and brought them to Hercules, who in the absence of Atlas took his place as supporter of the vault of heaven. Other accounts, however, say that Hercules slew the dragon and stole the apples, which were afterward restored to Juno.

The twelfth labor was the most dangerous of all, being that of bringing the three-headed dog Cerberus from the infernal regions, where he kept guard



AMAZONS HUNTING

over the entrance. Pluto, ruler of that dismal place, told Hercules that he might have Cerberus, provided he used no arms but employed simply force. Hercules made the monster captive and brought him to Eurystheus, who was so terrified by the sight that he ordered him removed, whereupon Cerberus sank out of sight into the earth.

Hercules had now freed himself from his servitude, but he added many exploits to his "Twelve Labors," such as his battles with Centaurs and with the giants; his aid of the expedition of the Argonauts, and the liberation of Prometheus and Theseus. After many amazing adventures, Hercules, overtaken by misfortune, placed himself upon a funeral pile on Mount Œta and commanded that it should be set on fire. Suddenly the burning pile was surrounded by a dark cloud, in which, amid thunder and lightning, Hercules was carried up to heaven, where he became reconciled to Juno and married Hebe. His sons were exiled from Greece for a hundred years.

Theseus, the national hero of the Athenians, was regarded by them as the founder of their greatness. Legend represents him as having united the twelve quarrelling little towns of Attica under one government with Athens at its head. His father was a noted hero, Ægeus, king of Athens; his mother was a princess in a foreign city whither Ægeus had wandered. On departing Ægeus placed his sword and sandals under an enormous mass of rock, and told the mother she might send him their son when the lad proved himself worthy, by himself raising the stone. Theseus, grown to manhood, easily performed the feat, and set out to claim his father and his inheritance.

The land in those days was filled with robbers and monsters such as Hercules had met, so the fond mother would have had her son go to Athens by sea. But Theseus was resolved to prove himself worthy of his hero sire, and declared he would turn aside for neither man nor monster. So he set out by land, and met and slew one robber chief after another. The most notorious of these was the cruel and bloody Procrustes, who had an iron bed upon which he tied his prisoners. If they were too short to fill it, he stretched them out, pulling apart their joints till they fitted it. If they were too tall, he cut them down. This bed has become so well known that to-day, when any man finds himself in an uncomfortable place where he does not fit, we say he is on the bed of Procrustes.

After many adventures Theseus reached Athens and was hailed with joy and pride by his father. He undertook to free Athens from a horrible tribute which it had to pay to Minos, the great king of Crete. Every year seven Athenian youths and seven maidens were sent to Crete to be devoured by the Minotaur, a monster half-man, half-bull, which Minos kept in a vast confused prison called the Labyrinth, out of which no one who had once entered could

retrace his way. Theseus went voluntarily into the den as one of the Athenian victims; but he carried his sword with him and slew the Minotaur in a tremendous conflict, thus ending the tribute. Then he found a way out for himself and his companions by means of a thread which he had trailed behind him from the entrance. The thread had been given him by Ariadne, a daughter of King Minos, who loved him and sailed away with him; but he deserted her, and for this the gods punished him with many misfortunes. Later he succeeded his father as king of Athens, made Athens a great city, and took part in many other famous exploits.

Minos is the name applied to two kings of Crete. The first is said to have been the son of Jupiter and Europa, the brother of Rhadamanthus, the father of Deucalion and Ariadne, the foe of Theseus, and after his death a judge in the lower regions. The second Minos was a grandson of the first and son of Lycastus and Ida. It is to him that the celebrated *Laws of Minos* are ascribed, in which it is said he received instruction from Jupiter. Homer and Hesiod mention only one Minos, the king of Knossus, and son and friend of Jupiter.

In this mythological period there were three expeditions so celebrated that it will not do to pass them by. These are the Voyage of the Argonauts, the War of the Seven against Thebes, and the Siege of Troy.

Pelias, a descendant of Æolus, had robbed his half-brother Æson of his dominion over the kingdom of Iolcus in Thessaly. Jason, the son of Æson, upon reaching manhood, went to his uncle and demanded back the throne that now by right was his. Æson promised to grant the demand on one condition, which was that Jason should first bring the golden fleece of Æa, which was a region in the far east ruled by Ætes, offspring of the sun-god. The fleece was that of the ram Chrysomallus, and was preserved in the grove of Mars, suspended upon a tree where it was guarded by a dragon that never slept.

The most renowned heroes of the time, including Hercules and Theseus, embarked in the *Argo* under the lead of Jason. They arrived after many adventures at Æa, where the king Ætes promised Jason to deliver to him the golden fleece, provided he yoked two fire-breathing oxen with brazen feet, ploughed a piece of ground with them, sowed in the furrows the remainder of the teeth of the dragon killed by Cadmus, and then defeated the men that would spring up from the seed.

Medea, the daughter of Ætes, loved Jason, and, being a sorceress, provided him with the means of doing all that her father had imposed upon the hero. Her parent still delayed to surrender the golden fleece, whereupon Medea through her magic put the dragon to sleep, seized the fleece herself, and set sail in the *Argo* with Jason and his companions. They were pursued by the indignant Ætes, but this too Medea had foreseen and provided against. She had

MEDEA SLAYING HER CHILDREN

brought along her infant brother, and as their father neared them she slew the child and scattered his dismembered limbs along their route. The grief-stricken parent stopped to gather the fragments, and the Argonauts escaped.

On their return to Greece, Medea gave Jason still further help by her sorceries. His father, Æson, being dead, she bathed the body in a magic caldron of herbs she had brewed, and the old man stepped forth not only alive, but with all the freshness and vigor of youth restored to him. The daughters of the usurper Pelias urged her to do the same for their father. So, at her bidding, they slew him, whereon she refused to restore his life, and Jason claimed the throne. Retribution soon overtook Medea for her cruel deed. Jason forsook her, and she was reduced in her despair to murdering her own children by him, much as she had slain her brother.

With the exception of Hercules and Theseus, Jason's most famous companion in his expedition was Orpheus. He was the son of Apollo and one of the Muses. Apollo was the god of music, and he made his son the most wonderful musician who ever lived. Birds, wild beasts, and even inanimate things felt the charm and followed Orpheus as he played upon his lyre. When his wife Eurydice died, he followed her to Hades to beg for her release, and so wonderful was his music that all the monsters of hell paused to listen, and he passed through the terrible gates unharmed. Even the god Pluto himself was moved, and promised Orpheus he should take Eurydice back with him, if he would not once look at her until they reached the upper world. So Orpheus climbed back up the rugged way, still chanting to his lyre; and Eurydice followed happily until they reached the very edge of earth. Then Orpheus looked back to make sure she was behind him. That one thoughtless glance broke the promise, and Eurydice was swept back into Pluto's dominion.

The story of the Seven against Thebes is not so widely known. Laius was king of Thebes, one of the principal cities of Greece. He was warned by an oracle that if he ever became the father of a son, that son would murder him. When therefore Œdipus was born unto him, he exposed him to death, but the infant was saved and carried to Corinth, where King Polybus brought him up as if he were his own son. Angered because of the slurs cast upon his parentage, Œdipus consulted the Delphic oracle, who warned him not to return to his native land; for if he did so, he was destined to slay his father and marry his own mother. Œdipus believed all this time that Polybus was his real father; so he kept away from Corinth and made his way to Thebes, thus inviting the very doom he was so anxious to escape. He met Laius in a narrow place; they quarrelled as to who should pass, and Œdipus slew the king. He then made his way to Thebes, met the queen Jocasta, and never suspecting she was his mother, married her, his success being due to her promise to bestow her hand

upon the man who should solve the riddle propounded by a sphinx or monster, who, in accordance with his agreement, had to slay himself upon the solution of the enigma. Two sons and two daughters followed this unnatural marriage, and because of the horror the land was swept by a pestilence, to avert which an oracle declared that the murderer of the king must be banished. The investigation revealed the dreadful truth, whereupon Jocasta hanged herself, the grief-stricken Œdipus put out his own eyes, and, being driven from the city by his two sons, Eteocles and Polynices, he pronounced a curse upon them which was quickly fulfilled. In a war for the dominion, Polynices was expelled from Thebes by his brother, and, going to Argos, obtained the aid of King Adrastus to regain his rights. In addition to that monarch, five other heroes joined the expedition, which formed the confederacy known as the "Seven against Thebes." With the exception of Adrastus, all were slain and the brothers fell by each other's hands. Ten years afterward, the sons of these allies undertook another expedition against Thebes, which proved successful. Most of the inhabitants having fled, the city was razed to the ground.

The expedition against Troy forms the last and greatest of all the heroic achievements. Paris, son of Priam, king of Ilium, outraged the hospitality of Menelaus, king of Sparta, by carrying off Helen his wife, who was the most beautiful woman of her time. The Grecian princes considered the crime a personal one against themselves, and, in answer to the call of Menelaus, they assembled in arms, chose Agamemnon, brother of the king and himself the king of Mycenæ, leader of the expedition, which sailed across the Ægean Sea, their force so numerous that they filled more than a thousand ships.

Agamemnon, having succeeded to the throne of Eurystheus, was the natural leader of the Greeks; but connected with this memorable expedition were a number more famous in war than he. There was Achilles, chief of the Thessalian Myrmidons; Ulysses, king of Ithaca, a genius of eloquence and wisdom; Nestor, king of Pylus, noted for his wisdom and experience; the heroic Diomedes, king of Argos; the Telamonian Ajax of Salamis, ranking next to Achilles as a warrior; and Idomeneus of Crete, grandson of Minos.

On the side of the Trojans was Hector, a son of Priam, more valiant than his effeminate brother Paris, and next to him ranked Æneas, while the gods took part on both sides, sometimes encouraging their favorites and often fighting for them. Ten years passed before the siege of Troy ended with the fall of the city, and part of the last year forms the subject of the *Iliad*, the immortal work of Homer, the greatest poet of antiquity.

Achilles, being offended by Agamemnon, "sulked in his tent," refused to take part in the war, and even begged his mother, the goddess Thetis, to obtain from Jove victory for the Trojans. Hector marshalled the Trojans, took leave

HECTOR'S FAREWELL

of his wife Andromache and their infant son in one of the most beautiful passages of the whole poem, and then led his forces in a tremendous attack. They drove the Greeks back and were setting fire to the ships, when Achilles gave his armor to his friend Patroclus, who made a charge at the head of the Myrmidons. He drove the Trojans from the ships, but the god Apollo was fighting against Patroclus, who fell before the spear of Hector. Fired by the desire to avenge the death of his friend, Achilles donned the armor forged for him by the god Vulcan at the prayer of Thetis. The Trojans fled, and Achilles, having killed Hector in single combat, fastened the body to the rear of his chariot and dragged it three times round the city walls in sight of Andromache and all the Trojans.

The burial of Hector closes the poem of the *Iliad*, the death of Achilles and the capture of Troy being related in later poems, as well as his victories over the queen of the Amazons and the king of Ethiopia. Achilles himself was killed by an arrow shot by Paris but directed by the hand of Apollo, the wound being in his heel. This was the only vulnerable part of his body, since when his mother dipped him in the river Styx she made him invulnerable except in the heel, by which he was held during the immersion. Thus the most gallant fighters had fallen on both sides and Troy remained untaken. At this critical hour, Ulysses solved the seemingly impossible problem. Under his directions an immense wooden horse was built, within which he and a number of equally brave men concealed themselves.

The rest of the Greeks pretended to give up the siege, and withdrew from the city. The exultant Trojans rushed out to explore and roamed through the abandoned camps. Gathering round the gigantic horse, they stared at it in wonder and amazement. Then a Greek, who had remained behind for that purpose, came out from his hiding-place and declared himself a deserter from his countrymen. He told the Trojans that the colossal horse was a magic animal, and that so long as they kept it their city could not be captured. The delighted Trojans seized hold of the monstrous thing to drag it within their walls, instead of heeding the numerous warnings they received.

Cassandra, one of King Priam's daughters, possessed the power of looking into the future, but unhappily she always seemed to be prophesying evil, and therefore was discredited. Sometimes you hear a person called a "Cassandra," which is another way of saying she is a prophet of evil. When Cassandra saw the intention of her countrymen, she wrung her hands and begged them to leave the huge structure alone; but they were so happy over the seemingly triumphant ending of the long war that they only laughed at her wailing and warnings.

Among the Trojan priests was Laocoön, who added his warnings to those

of the young woman, saying that he distrusted the Greeks always, but most when they left gifts. Then the priest drove his spear into the wooden horse, and all were startled by hearing a groan from within. In truth, one of the hidden Greeks had been wounded by the spear. Then the gods having determined on the destruction of the city, and resenting the interference of Laocoön, sent two enormous serpents, which, gliding up out of the sea, strangled him and his two sons in their coils.

Nothing could check the infatuated Trojans. The great wooden horse was dragged into the city; and then, in the darkness of night, the Grecian army again silently surrounded the walls. The Greeks within the wooden horse crept out and opened the gates to their comrades, who rushed into Troy, having performed an exploit that has become one of the most famous in all classical history. Troy was captured and reduced to ashes.

The return of the Grecian leaders forms another theme for poetical legends. Agamemnon was murdered on his arrival at Mycenæ by his wife and her paramour. The guilty pair were then slain by his son Orestes. For thus killing his mother Orestes was condemned by the gods to become a fugitive and wandered with his friend Pylades into strange lands. At Taurus they were seized by the natives to be slain in honor of the goddess Diana. One of them was to be spared, and a memorable contest of friendship arose between them as to which should sacrifice himself for the other. The priestess, however, proved to be Orestes' lost sister Iphigenia; and she helped them both to escape and returned with them to Greece.

Diomedes, who on returning from Troy also found his home outraged, was expelled from Argos and settled in Italy. The most interesting and famous wanderings, however, were those of Ulysses, which form the subject of the *Odyssey*. The sea-god Neptune had a grudge against Ulysses, and would not let him cross the seas back to his own kingdom of Ithaca. One storm after another drove him from his course. One by one his followers succumbed to privation and disaster, until he alone returned to their native home, after an absence of twenty years. He had been in the country of the lotos-eaters, a dreamy land, where fruit fell constantly around the people for their sustenance, and none ever worked, but drowsed in idleness until old age and death ended their worthless existences. He had been among the cannibals, among the Cyclops, great giants with only a single eye. He had withstood the enchantments of Circe, a famous sorceress, who turned all men who visited her into beasts; and he had even visited the underworld of Hades.

During all this time his wife Penelope had sadly awaited his return, watching across the waters; and her pathetic figure has become typical to us of all wives who have to watch and wait. Her friends tried to persuade her that he

ACHILLES DRAGGING THE BODY OF HECTOR

must be dead, and many suitors gathered in the palace. They became clamorous, insisting that she choose a husband from among them, to take Ulysses' place and rule the country. To evade them, she said she must first finish a wonderful shroud she was weaving for her aged father; and on this she undid each night what they had seen her finish in the day. So that now, any work always being labored on but never advancing is called "Penelope's web."

At last the suitors would no longer be put off; and they declared there should be a great feast, and they would force her to wed whichever of them proved able to bend Ulysses' great bow. At the trial an old beggar-man came in; and, in drunken sport, amid sneers and taunts, they allowed him also to try the bow. The beggar was Ulysses himself, home at last, though ragged, worn, and solitary; and he, who had matched himself against giants, was not likely to be awed or overcome by these idle roisterers. He bent the bow and sent an arrow through their leader. His weeping wife recognized him. His young son Telemachus joined him, and together they drove the drunken mob from the palace. Ulysses was the last survivor of the chiefs who had fought against Troy.

In studying Greek history, both mythological and authentic, you will often find mention of the *Oracles*. The word oracle means both the response made by a deity or supernatural being to the inquiry of a worshipper, and the place where the response is delivered. These responses were supposed to be given by a certain divine afflatus, either through means of mankind and the dreams of the worshippers in the temples, or by its effect on some objects, as the tinkling of the caldrons at Dodona, the rustling of the sacred laurel, the murmuring of the streams; or by the action of certain animals, as displayed in the sacred bull of Apis at Memphis and the feeding of the holy chickens of the Romans.

Oracles date from the remotest antiquity, but gradually declined with the increasing knowledge of mankind. The Grecian oracles enjoyed the highest reputation for truthfulness, and the most famous were the Dodonean, the Delphic, and that of Trophonius and Amphiarus. The Dodonean was the only oracle in Greece that was given by Jupiter, the others being those of Apollo, or of certain soothsayers who had received the gift of prophecy from that god or other gods. The greatest of all was the Delphic oracle, of which you will read in the following pages. It was open to all Greece and was consulted for public purposes, the faith in its responses being absolute. The consultations were generally in the Delphic month of April, and once a day on other months. Those who wished to consult the oracle drew lots as to who should have precedence. The inquirers offered sacrifices, wore laurel crowns, and delivered sealed questions. The response was accepted as infallible and was usually marked by good sense, justice, and reason. As the questions grew in political

importance, the guardians became fearful of offending, and framed their answers in such ambiguous terms that they would "read both ways," or they allowed the answers to be corrupted by gold and rich presents.

Delphi, now known as Castri, was situated about eight miles north of an indentation in the northern shore of the Gulf of Lepanto, at the southern base of Parnassus. Homer always refers to it as Pytho. The chief magistrates and the priests of the temple were at first taken from the Delphian nobles, while the Pythia, or female who delivered the oracle, was at first a young maiden, but afterward a woman not younger than fifty, usually selected from some poor family of country people.

In the centre of the temple was a small opening in the ground, from which arose an intoxicating vapor; and the Pythia, having breathed this, took her seat upon the tripod or three-legged stool, which was placed over the opening in the ground. Hence she delivered the oracle, which if not pronounced in hexameters, was handed over to a poet employed for that purpose, who converted it into that form of verse.

The reputation of its oracle caused Delphi to become a town of great importance and wealth, its fame spreading to other nations. The Pythian games were first celebrated at Delphi in 586 B.C.

I have said that although the mythology of Greece is based upon fable, yet in many instances there was more than one germ of truth in those grand and sometimes shocking imaginings of the ancient people. The astonishing fact is that later discoveries and investigations have proven that there was more truth than has been generally supposed. When you come to study the later history of Greece, you will learn of the pacification of Crete by the interference of the European Powers. This has been followed by explorations on the site of ancient cities and palaces, which have brought to light some of the most valuable and interesting discoveries of later years.

The *Labyrinth* of Crete was, according to legend, built by Dædalus for Minos, king of Crete, and by his orders the Minotaur, or bull of Minos, of which you have heard, was imprisoned within it. The Labyrinth was a confused maze of countless halls and rooms and winding passages leading nowhere. This Labyrinth has generally been supposed to be a mere fable; but in 1900 excavations at Knossos in Crete uncovered the ancient "House of Minos," a remarkable building which undoubtedly suggested the stories of the Labyrinth. We quote something of the account of the discovery, by Mr. A. J. Evans and Mr. D. G. Hogarth:

"At but a very slight depth below the surface of the ground the spade has uncovered great courts and corridors, propylæa, a long succession of magazines containing gigantic stone jars that might have hidden the 'Forty Thieves,' and

LAOCOON AND THE HORSE OF TROY

a multiplicity of chambers, pre-eminent among which is the throne room and council chamber of Homeric kings.

"The throne itself on which (if so much faith be permitted to us) Minos may have declared the law, is carved out of alabaster, once brilliant with colored designs and relieved with curious tracery and crocketed arcading which is wholly unique in ancient art and exhibits a strange anticipation of thirteenth century Gothic. In the throne room, the western entrance gallery and elsewhere, partly still adhering to the walls, partly in detached pieces on the floors, was a series of fresco paintings, excelling any known examples of the art in Mycenæan Greece.

"A beautiful life-size painting of a youth, with a European and almost classically Greek profile, gives us the first real knowledge of the race who produced this mysterious early civilization. Other frescoes introduce us to a lively and hitherto unknown miniature style, representing, among other subjects, groups of women engaged in animated conversation in the courts and on the balconies of the palace. The monuments of the sculptor's art are equally striking. It may be sufficient to mention here a marble fountain in the shape of a lioness's head with enamelled eyes. . . .

"One of the miniature frescoes found represents the façade of a Mycenæan shrine, and the palace itself seems to have been a sanctuary of the Cretan God of the Double Axe, as well as a dwelling-place of prehistoric kings. There can be little remaining doubt that this huge building with its maze of corridors and tortuous passages, its medley of small chambers, its long succession of magazines with their blind endings, was in fact the Labyrinth of later tradition which supplied a local habitation for the Minotaur of grisly fame.

"The great figures of bulls in fresco and relief that adorned the walls, the harem scenes of some of the frescoes, the cornerstones and pillars marked with the *labrys* or double axe—the emblem of the Cretan Zeus, explaining the derivation of the name 'Labyrinth' itself—are so many details which all conspire to bear out this identification."

Minos then was real, and the legendary lore which gathered round him had some basis in fact. The site of ancient Troy has been discovered too, and the stories of its siege and capture are proving not wholly imaginary. With Minos and the Trojan war therefore, we waver on the border line between myth and history. The next legend in point of time is the "Return of the Heraclidæ." It tells how the exiled descendants of Hercules returned and reconquered the Peloponnesus. It is generally regarded as a poetic version of the Dorian invasion, a great event which really happened, and with which we begin the true, historic account of ancient Greece.

Chapter XII

THE GROWTH OF SPARTA AND THE RULE OF THE TYRANTS

LET us now leave the twilight of myth and fable and enter the sunlight of real history. About the year 1100 B.C. the Dorians, who before were an unimportant tribe in the small piece of northern territory on the southern slope of Mount Œta, began moving southward, and, conquering the Achæan kingdoms in the Peloponnesus, occupied Laconia or Lacedæmon, and in the course of time brought the neighboring tribes under subjection. The Achæans, being driven out of the southern and eastern parts of the peninsula, withdrew to the northern coast, where they expelled the Ionians, who found a refuge with their friends of the same race in Attica. Thus the Ionians became the master people in Central Greece, and occupied most of the Cyclades Islands in the Ægean Sea.

Another important result of the general movement caused by the Dorian conquest in that remote period was the planting of Greek colonies in Asia Minor. These colonies were composed of Æolians, Ionians, and Dorians. The Æolian colonies settled along the coast of Mysia, and in the island of Lesbos, where the confederacy of Æolis was formed, consisting of twelve cities.

The Ionians made their homes on the shores of Lydia and on the islands of Chios and Samos, and in the course of years became numerous and powerful. The Dorian colonies were established in the southwestern portion of Asia Minor and the neighboring islands, but they were of less importance than the Æolian

PENELOPE AWAITING ULYSSES

and Ionian settlements. Still other settlements were made by the Greeks, the most noted being those on the coasts of Thrace and Macedonia, on the islands lying west of Greece, in Sicily, in lower Italy, and in the territory of Cyrene, along the northern coast of Africa. A few colonies were planted on the shores of the Euxine Sea, and there was one in the extreme western part of the Mediterranean at Massila, since known as Marseilles. It is probable that all these settlements were made about 1000 B.C.

At that period the Ionians and Dorians were the two leading races or peoples of Greece. There were many striking differences between them, which differences form a leading feature of Grecian politics and history. Athens was the city of the Ionians, and Sparta of the Dorians, and because of the marked contrast in the characteristics of the inhabitants there arose a deep-seated rivalry and enmity between the two cities. The Ionians were democratic in their tastes, lively, fickle, fond of commerce, refined enjoyments, and the fine arts. On the other hand, the Dorians were severely simple in their manners, preferring an aristocratic form of government, and they maintained the worst form of slavery.

The exact chronological history of Greece opens with what is known as the First Olympiad, B.C. 776. The Olympic games were the great religious festival of Greece. During their celebration a sacred truce was proclaimed which united all the Greeks in one brotherhood. The games were held every four years about midsummer at Olympia in the state of Elis, and were in honor of Jupiter, who had there a temple and an oracle. The principal contest was at first a foot-race, but afterward other trials of skill were instituted; and a victory at the Olympic games was the highest honor for which a Greek athlete could strive. The happy winner was given rewards of every kind by his fellow-citizens, who felt that he had made their city famous in the eyes of all Greece.

The Olympiad of 776 is called the first Olympiad, only because it was the first of which a regular written record was kept. The institution was much older, being indeed of unknown antiquity, its origin lost in the mists of fable. From 776, however, the records of the winners were kept with great care, and served as a standard of time from which national events were reckoned. It is an interesting fact that those famous Olympian games have been revived in later years, representatives of our own nation appearing at them, and more than holding their own.

At that period, the government had become republican, the country consisting of a number of little free states. Of them all, Sparta was the only one that clung to a king. It was the *city* that was the *state*, each forming an independent commonwealth, and it was this peculiar government which no doubt had much to do with the marked development of Grecian political science.

But while these petty states or cities were each independent, yet the Greeks were bound together by a national sentiment. They were proud to know themselves as Hellenes, with a common language, literature, and religion. Their festivals, temples, and rites were equally free to all, but, like our countrymen in the South before the great Civil War, their strongest attachment was to their own states, and, as in the later days, that sentiment brought woeful consequences.

The early history of Greece is mainly that of Sparta and Athens, and we begin with Sparta, which at the time of the First Olympiad possessed only a small territory, comprising little more than the valley of the river Eurotas. Her remarkable constitution was ascribed by the ancients to the legislator Lycurgus, who helped in establishing the Olympian games. It is also said that he was the son of one of the two kings who ruled over Sparta, and his father was killed in the dissensions which existed at that time. An elder son succeeded to the throne, but did not live long. His widow offered to slay her unborn child, if Lycurgus would share the throne with her. Lycurgus pretended to consent, but, as soon as the child was born, he presented it in the market-place as the future king of Sparta. The angered mother took her revenge by charging Lycurgus with entertaining designs against the life of the infant. The disgusted legislator withdrew from Sparta, and spent a number of years visiting different countries, including Egypt, and some think India, in order to study the different systems of government so as to devise the wise laws of which Sparta stood in sore need.

Lycurgus did not return until the young king had grown to manhood and assumed the reins of government. There was great disorder in Sparta and the monarch had a hard time of it. The people were dissatisfied, and delightedly welcomed the coming of Lycurgus, eager to accept his new ideas of government, for anything was better than the disorder which prevailed. He had learned a great deal during his extensive travels, and he began his work of reform with intelligence and vigor. He first presented himself to the Delphian oracle, from which he received strong assurances of divine support.

Lycurgus then appeared in the market-place, accompanied by thirty of the leading Spartans in arms. The young king Charilaus was at first disposed to resent this interference, but he could not fail to note the temper of the people, and see the wisdom of the proposed revolution. He therefore announced himself as a friend of his uncle, who issued a set of ordinances called *Rhetra*, which revolutionized everything. All radical reforms are sure to meet with violent opposition, and the story is that in one of the disturbances Lycurgus lost an eye, but he persevered and succeeded in carrying out his plans and in securing the ardent support of the people.

THE RETURN OF ULYSSES

When this triumph was attained, he persuaded them to take a solemn oath that they would not change the laws until his return. Then he went off and that was the last ever heard of him. His aim in thus sacrificing himself was to make his beneficent laws last forever.

Now it is proper I should add, that while beyond question such a man as Lycurgus lived and greatly benefited Sparta by the laws which he framed, yet many historians think too much credit has been given to him. One authority uses these words: "The most that can be assumed as probable is, that a certain Lycurgus may have once existed, who at some critical juncture in Spartan affairs may have been selected, probably on account of his wisdom and reputation, to draw up a code of laws for the better government of the state. To represent the entire legislation of Sparta as invented (so to speak) by Lycurgus and imposed upon the people as a novelty, is simply incredible; the only theory worth a moment's consideration is that which supposes him to have collected, modified, improved, and enlarged the previously existing institutions of Sparta."

Be that as it may, it is unquestionable that Sparta became one of the most remarkable towns or communities that ever existed. In the first place, the Spartans numbered only about nine thousand, and the little country they possessed was won by the sword and could be held only by the sword. Hence it was necessary before everything else that they should be soldiers trained to the highest possible skill and efficiency. The means by which this was done was of fearful severity; but it could not fail of success, for it may be said that endurance and training were carried to the utmost human limit.

You will bear in mind that Sparta or Lacedæmon, the capital of Laconia and the most famous city of the Peloponnesus, occupied partly a range of low hills on the right bank of the Eurotas and partly the intervening plain. The natural defences of the place were so great that it continued unfortified down to the Macedonian period, and in fact was not regularly fortified until the time of the tyrant Nabis in B.C. 195.

Laconia contained three distinct classes: the Spartans, the Perioeci, and the Helots. The Spartans were the descendants of the Dorian conquerors, and alone could hold office and be eligible for honors. All of them lived in Sparta and were subject to the terrific discipline imposed by Lycurgus. They received support from their estates, which were cultivated for them by the Helots.

The Perioeci, although politically subject to the Spartans, were personally free. They had no share in the government and were compelled to obey the commands of the Spartan magistrates. They lived in a hundred townships spread throughout the whole of Laconia. They fought as heavy-armed soldiers in the Spartan armies, but were exempt from the iron regulations of their superiors. Most of the lands of Laconia belonged to Spartan citizens, but nearly

one-half was held by the Periœci. Since no Spartan was allowed to engage in commmerce or manufactures, those industries were wholly in the hands of the Periœci, who became wealthy, and formed what may be called the Laconian or Lacedæmonian branch of the Spartans.

The Helots were the slaves who lived in the rural villages, as the Periœci did in the towns, cultivating the land and turning the rent over to their masters in Sparta, but they were allowed to dwell with their families on the lands. They went with the Spartans as light-armed troops, and it does not appear that they were ever sold. They were treated with great severity and compelled to wear a dress consisting of a leather cap and a sheepskin as a badge of their degrading servitude. They were so brutally abused that they formed an intense and deep-seated hostility to the Spartans. They were always watchful for an opportunity to rise against their oppressors, and it was said of them that they would gladly "have eaten the flesh of the Spartans raw."

The Spartan government was vested in two kings, a senate of thirty members, a popular assembly, and an executive directory of five men called the Ephors. It was not possible for even Spartan nature to prevent jealousies, dissensions, and a mutual weakening of authority between the two heads of the government. The power of the kings gradually declined and was absorbed by the Ephors, who in the end gained full control of the government, though the kings at all times were treated with respect.

The Senate or the Council of the Elders included thirty members, among whom the two kings were counted. No man was eligible until he reached the age of three-score, and he held office for life. They had considerable power and served as a check upon the Ephors. The Popular Assembly was of slight importance and its actions seem to have been only formal, while the right of discussion was not permitted.

The Ephors were elected annually from the general body of Spartan citizens, and were chosen to protect the interests of the people against any encroachments by the king and senate. As has been said, the whole political power of the state became centred in their hands. Every one obeyed them, and they used their vast authority like despots, without being responsible to any one. If they chose, they could arrest both kings and bring them to trial before the Senate.

It has been shown that the whole aim of the system of Lycurgus was to produce and maintain a vigorous race of men and soldiers. Thus he made soldiers, who were really nothing else. By his system, all weakly children were exposed to perish, while of those allowed to live, the males, at the age of seven, were taken from their homes and trained by the state educators. The child's education, beginning at that early age, was not relaxed until he was sixty years old. He was drilled in gymnastic games and military movements, and sub-

LYCURGUS PLEDGING THE SPARTANS TO HIS LAWS

jected to the most rigid bodily discipline. The earliest gymnasium of which we know is the Spartan *dromos*, a field specially set aside for running races, and afterward arranged for general athletic training. The youth were at times compelled to go without food or to forage for it, which was another name for stealing it. It was considered right to steal, but wrong to be detected. You have heard the incident told by Plutarch of a boy, who, having stolen a fox, hid it under his garment, and, without the slightest expression of pain, held it there while it ate out his vitals rather than allow his theft to be discovered.

The Spartan was taught to despise literature, eloquence, and philosophy. Long speeches were an abomination and he used the fewest words that would express his meaning. From this fact comes our word "laconic" from the other name of Sparta, "Laconia." A citizen was not considered to have reached the full age of manhood until thirty years old. Then he was allowed to marry, to take part in the public assembly, and might be chosen to any of the offices of state. His discipline, however, continued as unrelaxing as ever. Most of his time was spent in military and gymnastic exercises. He slept at night in the barracks and took his meals with his comrades at the public mess. This mess was instituted to prevent indulgence of the appetite. Every male citizen was compelled to eat his meals at these tables in sight of all. At each table were seated fifteen men, whose unanimous assent was necessary for a new member to gain admission. Every month each man sent to the mess a certain quantity of barley meal, wine, cheese, and figs, and a small amount of money to buy flesh and fish. At the meals there was no social distinction whatever.

The Spartan women in their earlier years underwent a system of training almost as severe as that of the men. They were not only taught regular gymnastic exercises, but contended with one another in running, wrestling, boxing, and playing with a ball. The greatest glory of the Spartan wife was to become the mother of heroes, and she felt and instilled in her offspring the same indomitable courage and patriotism as the men. "Return either with your shield or on it," was the women's command to their sons when they went to battle. If defeat overtook their arms, the women thanked the gods for their youths who had fallen, while those whose sons returned wept over the disgrace that they had survived the defeat.

One result was certain to follow such a system of education, that was wholly unknown among the neighbors of Sparta, most of whom were her rivals and enemies. She grew rapidly, and steadily subjugated those around her. In the time of Lycurgus, the Spartans were simply a garrison in a hostile country, but they became masters of Laconia. This success, instead of satisfying those warriors, only whetted their appetite for new conquests, and they cast their longing eyes upon the lands of their Dorian brethren in Messenia.

Of the early wars in which Sparta engaged the two waged against Messenia were the most important. They were desperately fought, lasted a long while, and ended in the triumph of Sparta and the conquest of Messenia. That much is known, but we have few reliable particulars of the wars themselves. Different causes are named for them, but the real one no doubt was the covetousness of Sparta for the possessions of her neighbors. While it is not certain when these wars began and ended, it is probable that the first broke out in B.C. 743 and closed in 724, while the second lasted from 685 to 668.

The pretext for the first Messenian war is stated to have been the following: Mount Taygetus, separating the two kingdoms, contained the temple of Diana common to both people. On this mountain, the Spartan king Teleclus was killed by the Messenians. The Spartans said he was murdered while defending against insult some virgins whom he was escorting to the temple. On the other hand, the Messenians claimed that Teleclus had dressed up a number of young men as virgins with concealed daggers, and that the king met his death in the riot which followed the discovery of the trickery. Then a Messenian, who gained the prize at the Olympic games, was grossly maltreated by a Spartan, and, unable to obtain redress from the Spartan government, revenged himself by killing all the Lacedæmonians whom he met. Sparta demanded the surrender of the offender, which being refused, she went to war.

Without making any declaration, the Spartans secretly completed their preparations, crossed the frontier, surprised the fortress of Amphea, and put the inhabitants to the sword. Euphaes, king of Messenia, acted with vigor and for four years held his own. A great battle was fought in the fifth year, without decisive results, but the Messenians were handled so severely that they consulted the oracle at Delphi, who, to their consternation, told them that the salvation of Messenia required them to sacrifice a virgin of the royal house. Aristodemus offered his own daughter for the victim. A young Messenian who loved her sought to save her, whereon her father slew her with his own hand. The Spartans were so depressed by the tidings that they refrained for several years from attacking the Messenians. In the thirteenth year of the war, another severe but indecisive battle was fought. Euphaes was killed in the action, and Aristodemus, succeeding him, pressed hostilities with energy. Five years after he became king, a third battle took place, in which the Corinthians fought as allies of the Spartans and the Arcadians and Sicyonians as those of the Messenians, who gained the victory and drove the Lacedæmonians back into their own territory.

The latter asked the advice of the Delphian oracle, who assured them of success through strategem. Being warned by a vision that his country was doomed, Aristodemus slew himself on the tomb of his daughter and, soon after-

GREEK GIRLS PLAYING BALL

ward, in the twentieth year of the war, the Messenians abandoned Ithome, which the Lacedæmonians razed to the ground, and the whole country became subject to Sparta. Many of the inhabitants fled, and those who remained were treated with great harshness. They were degraded to the condition of the Helots and forced to pay their conquerors one-half of the produce of their lands.

This grinding tyranny was endured for thirty-nine years, when in B.C. 685 they again took up arms against their oppressors. They had found a new leader in Aristomenes of the royal line, who proved himself a superb warrior and general. As before, the Corinthians fought on the side of the Spartans, but the Argives, Arcadians, Sicyonians, and Pisatans were allies of the Messenians. The first battle took place before the arrival of the allies of either side. The valor of Aristomenes terrified the Spartans. While neither party could claim the victory, the Messenian hero crossed the frontier, made his way into Sparta by night, and fastened a shield to the temple of Minerva with the inscription, "Dedicated by Aristomenes to the goddess from the Spartan spoils."

The Spartans were in a panic and applied to Delphi for counsel. They were bade to ask Athens for a leader. Afraid to disobey the oracle, but not wishing to help its rival, Athens sent them Tyrtæus, who was a lame schoolmaster. He was received with all honor and demonstrated the wisdom of the oracle in a most unexpected manner. He wrote a number of martial songs of such stirring patriotism that the courage of the Spartans revived, and they were roused to deeds that in the end made them successful. The following is a specimen of his war-songs, from those that have been preserved to us:

> "To the field, to the field, gallant Spartan band,
> Worthy sons, like your sires, of our warlike land!
> Let each arm be prepared for its part in the fight,
> Fix the shield on the left, poise the spear with the right.
> Let no care for your lives in your bosoms find place;
> No such care knew the heroes of old Spartan race."

It took tremendous fighting, however, before the Spartans attained success. In the battle at Boar's Grave, when the allies of both sides were present, the Spartans were defeated with great loss. Another battle was fought in the third year of the war, when the Messenians were signally repulsed through the treachery of their ally Aristocrates, king of the Arcadians. Their loss was so severe that Aristomenes no longer dared meet the Spartans in the open field. He withdrew to the mountain fortress of Ira, where he prosecuted the war for eleven years, often sallying forth and attacking the Spartans, who were encamped at the foot of the mountain. Amazing stories are told of the exploits of Aristomenes during those fateful years. He was taken prisoner three times

but twice burst his bonds and escaped. On the third occasion, he was carried to Sparta and with fifty of his companions flung into a deep pit. The fall was so great that all were killed except Aristomenes, who, seeing no hope, resigned himself to death. As he sat thus philosophically awaiting the end, he saw on the third day a fox prowling among the bodies. Seizing its tail, he held fast, allowing the terrified animal to lead the way in its efforts to escape. It conducted him to an opening in the rock through which the hero emerged once more into the sunlight. The following day he appeared at Ira, to the amazement of friends and foes.

But Aristomenes could not alone save his people. Ira was surprised one night and he was wounded, but, gathering the bravest of his followers, he fought his way through the enemy and fled to Arcadia, where he was kindly received. He quickly formed a plan for surprising Sparta, but it was betrayed by Aristocrates, who was stoned to death by his countrymen for his treachery.

Messenia was completely subjugated, and, as before, the people became the slaves of the Spartans. Many fled the country, and Aristomenes died peacefully in Rhodes. Messenia sank into insignificance until its independence was restored by Epaminondas in the year B.C. 369, the country up to that time forming a portion of Laconia, which reached from sea to sea across the south of Peloponnesus.

We have few particulars of the wars between Sparta and Arcadia. The several attempts of the Spartans to extend their dominions over Arcadia drove the people of that country to the help of the Messenians in their gallant fight against their conquerors. The subjugation of southern Arcadia probably followed the conquest of Messenia. It is known that the whole northern frontier of Laconia belonged at first to Arcadia and was conquered from them by the Lacedæmonians.

The latter met with a very different reception when they attacked Tegea, a city in the southeastern part of Arcadia, on the border of Laconia. The population were as brave and warlike as the Spartans, and for more than two hundred years repelled every assault made upon them. In one of the early battles the Spartan king and all his soldiers who survived the battle were taken prisoners. A good many years later, about B.C. 580, the Lacedæmonians again marched against Tegea, only to meet with disastrous defeat. The chains which they took with them to bind upon the Tegeatans were fastened to their own limbs, and they were compelled to become slaves of their masters. About twenty years later, however, the Spartans were successful, and in the end the Tegeatans were obliged to submit to Sparta; but they were not made slaves like the Messenians, being allowed to remain masters of their own territory and becoming dependent allies of Sparta.

ARISTOMENES FREED BY THE FOX

Still less is known of the early struggles between Argos and Sparta. At the beginning, the whole eastern coast of Peloponnesus belonged to Argos, or to the confederacy over which she presided. The Lacedæmonians conquered all the eastern coast of Laconia and also annexed the district of Cynuria on their northern frontier, which once formed part of the dominions of Argos. The attempt of the Argives to recover this territory in 547 B.C. was the cause of one of the most noted combats in Grecian history.

The Lacedæmonians and Argives agreed to settle the question by a combat between three hundred champions chosen respectively by each side. This strange battle was fought out with such desperation that when it ended only one Spartan and two Argives were left alive. The latter, thinking no enemy had escaped, hurried home with the joyful news of the victory, but the Spartan warrior, Othryades by name, remained on the field and despoiled the dead bodies of his foes. Victory was claimed by both sides, and to decide the dispute a general battle took place, in which the Argives were defeated. What a striking proof of the heroic patriotism of the Spartans it is that Othryades, ashamed to return to Sparta as the one survivor of the battle of the six hundred champions, slew himself on the field! The power of Argos was broken and Cynuria came under subjection to the Spartans.

Thus Sparta had fought her way to the most dominant position of all the Grecian states. It has been shown that her territory embraced the whole southern portion of Peloponnesus. She had made the Arcadians her subject allies; Argos was so humbled that she dared not molest her powerful neighbor, and north of the Isthmus of Corinth there was none to compete with her. Athens had not yet reached the point where she could be considered a formidable rival.

It has been said that throughout the most brilliant period of Grecian history Sparta was the single state that clung to the kingly form of government, the only one known at first. But at an early age a gradual hatred of monarchy grew up among the different cities, each of which, it will be remembered, formed a separate political community. The change seems to have been brought about without violence or revolution. In some cases when the king died, his son was accepted as ruler for life, or a stated number of years, with the title of *Archon;* sometimes the whole royal family was set aside and a noble was chosen to act in place of the king, without the kingly title. In each instance the new ruler was more or less responsible to the nobles. After a time he was elected for a brief term from the nobles themselves, to whom as before he was accountable. Thus, when the monarchy was abolished, it was followed by an oligarchy, or the government of the few. This was the beginning of republicanism in Greece, and the way was thus paved for greater changes. It was the entering wedge when the few should give way to the many.

The nobles owned most of the lands of the state, their estates being cultivated by a rural and dependent population. Besides these two classes there were many small landed proprietors who tilled their own fields, and there were also a good many artisans and traders who lived in the towns. These two classes grew faster than any other. They had wealth and intelligence, and demanded with good reason a share in the government, from which they had been shut out so long. The oligarchies were oppressive, and did not increase in numbers. Matters drifted toward revolution. Instead of the blow being struck by the people, however, it came from the usurpers, who were named Tyrants by the Greeks.

The word *tyrant* does not have the meaning in Greek that it has in English, its reference being to an irresponsible ruler. They came forward about the same time in different Grecian cities, their first appearance being in the middle of the seventh century B.C. Within the succeeding one hundred and fifty years they completed their work in almost all the towns.

It can be easily understood that when the discontent was so general, ambitious men saw a chance for advancement. The most common method was for a noble to espouse vehemently the cause of the people. Aided by them, the oligarchy was easily overturned and the champion was put forward as the chosen ruler. It came about in a few instances that a noble who had been elected president persisted in holding the office despite the other nobles, while now and then the supreme power was placed in the hands of a dictator for a limited period, until he could accomplish some important object the citizens had at heart.

Naturally the Tyrants were highly popular when first raised to power by those who exulted in the humiliation of their former masters, but in most cases the Tyrants became oppressive and cruel. Then the people showed their discontent; the ruler resorted to violence; this made him more detested than before, and he called in foreign troops to protect him; surrounded by these mercenaries he exiled or put to death the most distinguished and virtuous citizens, by which time the Tyrant had earned the English meaning of the word as applied to him.

But all were not cruel and base. Some built splendid public works; others tried to win the good-will of their subjects by becoming patrons of literature and art; but although about every device possible was resorted to, the Tyrants, in the order of things, could not prolong the life of their dynasties.

It was natural that the Lacedæmonians, who were ardently on the side of oligarchy, should look with hatred upon the rule of these usurpers. They gladly gave their help to crush them, and through such assistance, many of the Tyrants were overthrown. Of course the expectation and wish of the Lacedæmonians was to re-establish the government of the few, but this seldom hap-

THE DROMOS OF SPARTA

pened. The distinction between the nobles and the common people had been broken down by the rule of the Tyrant, and when he was removed it was rarely possible to restore the nobles to their former privileges. Thus the oligarchy, having defeated royalty, was next forced to fight with democracy. These phases of the revolution will be most strikingly shown when we come to study the history of Athens, but for the present a few examples of other Greek states will serve.

The most celebrated Tyrants were those of Corinth, whose rule lasted for seventy-four years. The founder was Cypselus, who overthrew the oligarchy in B.C. 655. His mother belonged to the ruling house, but, since she was lame none of her class would marry her, and she wedded an "outsider." An oracle having declared that her son would prove the ruin of the oligarchy, the members endeavored to kill the infant, but the mother succeeded in concealing him. Upon reaching manhood, Cypselus espoused the cause of the people against the nobles, and with their help drove them out, and ruled as a Tyrant for thirty years, his government being paternal and very popular.

Periander, his son, was despotic and cruel. If he thought a noble dangerous, he cut off his head, and all attempts at revolt were put down with merciless rigor. Nevertheless, he was an able man and warrior, and under his rule Corinth attained a height of prosperity and power which surpassed all the commercial communities of Greece. A number of important colonies were founded and art and literature were encouraged. By some Periander was numbered among the Seven Sages of Greece. In his last days he suffered great affliction. It is said he killed his wife in a fit of anger, whereupon his shocked and indignant son withdrew to Corcyra, refusing to return when his father, in his old age, begged him to assume the government. Then Periander offered to go away if his son would come back. The offer was accepted, but, fearing that the stern rule of the father would be repeated in the son, the Corcyræans put the latter to death. Periander reigned forty years (625–585), and was succeeded by a relative, who held the reins of power only three or four years when he was "removed" by the Lacedæmonians.

Theagenes made himself Tyrant in the neighboring city of Megara about B.C. 630, by espousing the popular cause against the oligarchy, but some twenty odd years later he was driven from office. Then followed a violent struggle between the oligarchy and democracy, in which the latter triumphed; but they grossly abused their power and robbed the rich and confiscated their property. The expelled nobles returned and restored the oligarchy, but were driven out a second time; and it required long and hard fighting finally to re-establish the oligarchy.

These revolutions may serve as illustrative of the general unrest and strife in the Grecian cities between the Few and Many, which in the fulness of time were to end in the triumph of the people, or the Many.

BAS-RELIEF FROM THE PARTHENON

Chapter XIII

THE GROWTH OF ATHENS

PARALLEL with the rise and growth of Sparta was that of another city which carried democratic freedom further than any other in Greece, and attained to an intellectual superiority that made her the wonder of the world through the succeeding ages. This was Athens, the capital of the ancient state of Attica, which is said to have been founded by Cecrops about B.C. 1550, though the ancients themselves doubted the tradition. The old citadel stood on the top of a square craggy rock, 150 feet high, with a flat summit, 1,000 feet long, and half as broad. This was called the Acropolis. As Athens increased, it extended itself over the wide and beautiful plain below.

The legend which ascribes the founding of the city to Cecrops, who was a native of Egypt, says he divided the country into twelve districts, independent of one another and each governed by a separate king. Afterward they united, with Athens as the capital and seat of government. It is not known when this union took place, but the Athenians were fond of ascribing it to Theseus, their national hero.

A hundred years, more or less, after Theseus, the Dorians are said to have invaded Attica. An oracle told them they would be successful if they spared the life of Codrus, the Athenian king. He, learning this, resolved to sacrifice himself for his country. He went disguised into the invaders' camp, and provoked a quarrel with a soldier who killed him. The Dorians were so impressed by the death of Codrus that they withdrew from the country without striking a

THESEUS AT THE LABYRINTH

blow, while the Athenians abolished the title of king, that it might be held by no lesser man, and substituted that of Archon or Ruler. The office was for life and remained in the family of Codrus, so that the change from kingly rule was only in name. This continued for centuries, but about B.C. 714 the office was thrown open to all the nobles in the state. In B.C. 683 the archonship was made annual and its duties were divided among nine persons bearing that title. The change seems to have taken place without any violence. Since the archons were selected from the nobles, the whole political power was vested in the latter.

Observe now the principal class distinctions in Athens. The *Eupatridæ* were the nobles, the *Geomori* the husbandmen, and the *Demiurgi* the artisans. In the first rested all the political and religious power. Moreover, the Ionians previous to this period divided themselves into four tribes, representing the cultivators, the warrior class, the goatherds, and the artisans. These tribes were separated into two divisions for the sake of religious and social purposes, and these again into others, but it would be confusing to give the particulars of each. Suffice it to say that the authentic history of the celebrated Athens begins in B.C. 683, when the system of annual archons was established. You will remember that these were nine in number. The manner in which their duties were apportioned is interesting.

The Archon was the president of the body, the protector of widows and orphans, and the one who settled all disputes relating to the family; the second represented the king in his capacity of high priest of the nation; the third was commander-in-chief, and had jurisdiction in all differences between citizens and strangers, while the remaining six had the common title of legislators, and disposed of all disputes which did not specifically belong to the others.

The only other political power in the state in those remote times was the Senate or Council of Areopagus, so named from the place of its meeting, which was a rocky hill opposite the Acropolis, called Mars Hill or the Hill of Ares. The Senate was composed of Eupatrids or nobles, and all the archons became members of the body at the close of their year of office.

The government of the Eupatridæ grew so oppressive that Draco was selected in 624 B.C., to draw up a code of written laws. The most characteristic feature of these laws was their fearful severity. All crimes were punishable with death. When reminded of the difference between petty thievery or laziness and murder, Draco replied: "Small offences deserve death, and I know of no severer punishment for great ones."

Draco did not make any change in the political constitution of the state, but by putting the laws in writing he brought the arbitrary rule of the archons to an end. To this day the word *Draconic* is applied to unusually severe regulations. Undue harshness defeats its own ends, and the ferocity of Draco's laws

prevented their general enforcement. Discontent was as great as ever, and in the general ferment Cylon (B.C. 612) saw what he believed was an opportunity for making himself Tyrant of Athens.

Cylon was one of the foremost of the nobles, and had won renown by gaining a victory at the Olympian games. He was married to the daughter of Theagenes, who had made himself Tyrant of Megara. At the outset of his perilous venture, however, Cylon committed a singular blunder. When he applied to the Delphic oracle, he was told to seize the Acropolis at "the greatest festival of Jove." Cylon thought this referred to the Olympic games, where he had won his distinction, but the oracle meant the *Diasia*, which was the greatest festival of Jove at Athens.

During the celebration of the next Olympic games, Cylon took possession of the Acropolis with a considerable party of friends, including a body of troops furnished by Theagenes. But the people did not rally to his support, and he soon found himself closely besieged by the forces of the government. Cylon and his brother managed to escape, but the remainder were forced to take refuge at the altar of Minerva, where they were found by the archon Megacles, who belonged to the illustrious family of the Alcmæonidæ. Not wishing to pollute the sanctuary with their blood, Megacles promised to spare their lives if they would quit the place. As soon, however, as they came forth, they were put to death, while others who had taken refuge at the altar of the Eumenides, or the Furies, were slain even at that sacred spot. We shall learn that this incident produced lamentable consequences.

The sacrilege committed by Megacles was believed to have tainted the whole family of the Alcmæonidæ, and the friends of the murdered men demanded vengeance upon the accursed race, who were powerful enough to stave off for a long time the attempts to bring them to trial. Finally, Solon persuaded them to submit their case to a special court composed of three hundred nobles. This court pronounced them guilty of sacrilege and banished them from Attica (B.C. 597). The punishment was deemed insufficient, and in later times it was believed that the crime of their ancestors had brought the anger of the gods upon their native land.

An awful pestilence visited Athens, which the superstitious people believed to be an expression of divine wrath. Following the advice of the Delphic oracle, they asked the famous Cretan prophet Epimenides to come to Athens and purify their city from pollution and sacrilege. He came, complied, and the pestilence was stayed. In this beneficent work the prophet was aided by Solon, whose life and work mark an era in the history of Athens.

This remarkable man was born about B.C. 638, and was a descendant of the noble Codrus; but little is known about his youth. His father having lost his

THE SHRINE OF MINERVA AT ATHENS

fortune, Solon had to take to trade. He travelled considerably, was keen, observing, and a skilful judge of human nature. In his early manhood he displayed great poetical ability, and his reputation became so extended that he was ranked among the Seven Sages of Greece.

Solon's entry into political affairs was peculiar. The island of Salamis rebelled in favor of Megara. The Athenians were defeated so many times in their efforts to regain it that in their chagrin they ordered the death of any citizen who should propose a renewal of the attempts. Solon burned with furious disgust. He caused a report to be spread that he had become insane. Then, wild and dishevelled, he rushed to the market-place, where he declaimed a poem which he had written on the loss of Salamis. So impassioned was the appeal that he carried his listeners with him, the law was rescinded, and Solon was appointed to the command of the expedition for the recovery of Salamis. He drove the Megarians out of the island, but the war which followed was so tedious that both parties agreed to submit the dispute to Sparta, which decided in favor of the Athenians.

This added to the reputation of Solon, who increased his fame in other respects. Attica, however, was divided at that time into three violent factions: the *Pedies*, or rich Eupatridæ of the plains; the *Diacrii*, or poor people of the hilly regions in the north and east of Attica; and the *Parali*, or mercantile inhabitants of the coasts. The quarrels were aggravated by the wretched condition of the poor people, who were hopelessly in debt to the wealthy, and by the terms of the debts were compelled to become slaves to their creditors. They were rendered so desperate by their misery that they were ready to rise in revolt, when the ruling Oligarchy, seeing their peril, appealed to Solon, though they knew his decision must be against their selfish interests. Accordingly, in B.C. 594 he was chosen Archon, with full power to do whatever he thought best for the interests of the state. The poor were delighted, and all parties were ready to accept his mediation.

Solon's position was a tempting one, for he could easily have made himself supreme. When his friends urged him to do so, he replied, "Despotism may be a fine country, but there is no way out of it." He executed his plans with rare skill and was impelled by the highest sense of duty. He cancelled all contracts by which the land or person of the debtor was given as security, set free every person in slavery because of his debts, and provided for restoring to his home every citizen who had been sold abroad, besides forbidding any future loans upon the cruel terms mentioned. To relieve the creditors who were disastrously affected, Solon lowered the standard of coinage, so that the debtor saved more than a fourth of each payment. Solon himself suffered loss by his own measures, but he added to the esteem in which his countrymen held him.

Solon was now held in such high regard that he was called upon to draw up a new constitution and code of laws. His first step was to repeal all the laws of Draco except those relating to murder. He next made a new classification of the citizens, based on their amount of property, thereby changing the Oligarchy to a Timocracy. Henceforward it was not birth but wealth which entitled the citizens to the honors and offices of state. This was the distinctive feature of Solon's constitution. The citizens were divided into four classes, according to their assessed property. Those belonging to the first three classes paid an income tax according to their means; those of the lowest or poorest class were exempt from all direct taxation. Members of the first class were alone eligible to the archonship and the higher offices, while the second and third classes were entitled to the inferior offices and were subject to military service. Those of the fourth class were shut out from all public offices, but were obliged to serve in the army only as light-armed troops. They composed the greater number in the public assembly, which had the right of electing the Archons and other officers of state, who were accountable to the assembly upon the termination of their year in office.

The expansion in the duties of the public assembly led to the formation of the Senate or Council of the Four Hundred, who were charged with preparing all matters for discussion in the public assembly, with presiding at its meetings, and carrying its resolutions into effect. It required the previous resolution of the Senate to bring before the assembly any question for debate. The latter body elected the members of the Senate, taking one hundred from each of the four ancient tribes; they held their offices one year and were responsible to the public assembly for the manner in which they discharged their duty.

Solon not only did not interfere with any of the functions of the ancient Senate of the Areopagus, but he enlarged its powers by committing to it the general supervision of the institutions and laws of the state, and the task of inspecting the lives and occupations of the people.

Among the other important laws established by him were: forbidding evil to be spoken of either the dead or living; increasing the rewards to the victors in the Olympic and Isthmian games, and disfranchising every man who failed to take one side or the other in times of sedition. The last sounds singular, but it must be remembered that the ancient governments had no regular police or military force to call to their aid in times of sudden peril; and it was easy for an ambitious person, with the support of a resolute party, to make himself master of the state.

Solon admitted that his code of laws had many imperfections. He said they were not the best he could devise, but the best the people would receive. Having completed his work, he bound the government and people by solemn

CELEBRATED GREEKS—I.

oath to obey his laws for at least ten years. Then, to escape the harassing demands to modify or explain the numerous provisions, he left Athens on a course of travels, which took him to Egypt, Cyprus, and other places, where he was received with the highest honors. Here is a pleasant story of the famous man:

While at Sardis, the capital of Lydia, he had an interview with Crœsus, the king. You have heard the expression, "as rich as Crœsus," and indeed that monarch was one of the wealthiest of men. Crœsus exhibited to the sage his vast store of treasures and wealth, and then with self-complacency asked him who was the happiest man he had ever known, confident of course that Solon would name Crœsus himself. To the astonishment of the latter, he mentioned two obscure Greeks, explaining that no man could be pronounced happy until it was known how he had ended his life, for the highest prosperity was often followed by the darkest adversity. Crœsus was disgusted, but when his monarchy was afterward overthrown by Cyrus and he was condemned to death, he recalled the impressive lesson to mind, and pronounced in a loud voice the name of Solon. Cyrus asked the meaning of the strange invocation, and, being told, was so affected that he set Crœsus free and made him his confidential friend.

This, I repeat, is a pleasant story, but it cannot be true, for Crœsus did not ascend the Lydian throne till after Solon had returned to Athens.

There was sore need of him there, for all was quarrelling and discord among the Plain, the Shore, and the Mountain, as the three factions I have named were called. Lycurgus was at the head of the Plain, Megacles (grandson of him who had crushed the conspiracy of Cylon) at the head of the Shore, and Pisistratus, a cousin of Solon, at the head of the Mountain. The last was the most dangerous. He was renowned as a warrior, and was an eloquent and persuasive speaker. Impelled by a selfish ambition, he espoused the cause of the Mountain, because the poorer classes were the most numerous, and offered him the best chance of becoming master of Athens.

Solon, who came back to Athens about this time, seems to have been the only one who read the designs of his relative. He tried to dissuade him from his selfish purposes, and, failing to do so, denounced his schemes in verses addressed to the people. But they were blind, and the demagogue resorted to a characteristic piece of trickery. He appeared suddenly one day in the market-place in his chariot, his mules and himself bleeding with wounds inflicted by himself. He excitedly declared to the sympathizing crowd that he had received them because of his championship of their rights. They believed the falsehood, and hurriedly called an assembly, at which one of his friends proposed that an armed guard should be given him for security against future

attempts upon his life. Solon fought the proposal with might and main, but was howled down and the vote carried.

Pisistratus, having gained so important a point, continued gradually adding to the number of his guard until he was strong enough to throw aside all pretence, and to seize the Acropolis, which he did in B.C. 560. Solon bitterly upbraided the people for their cowardice, and proved his moral courage by refusing to flee from the city, though many of his friends urged him to do so. Pisistratus could not bring himself to molest the noble old man, and showed his deference by asking his advice more than once in administering public affairs. Solon's patriotism would not permit him to refuse, but he died shortly afterward at an advanced age.

The path that Pisistratus laid out for himself was not one of roses. You will remember that Megacles was the leader of the Shore and Lycurgus of the Plain factions. They made common cause and drove Pisistratus into exile. Before long they quarrelled, and the cunning Megacles invited Pisistratus to return to Athens, promising to help him to regain his power and to give him his daughter in marriage. Pisistratus accepted, and made his entry into the city in a style worthy of the thorough demagogue. A large, stately woman was dressed in the armor and costume of Minerva, and seated in a chariot with Pisistratus by her side. Heralds announced the coming of their deposed ruler escorted by the goddess herself. The populace believed all this, worshipped the woman as their tutelary goddess, and submissively bowed their heads to the yoke.

A strange state of affairs followed. Pisistratus married the daughter of Megacles, who had been promised to him by her father, but he had several grown children by a former marriage, and was unwilling to connect his blood with a family that was considered accursed because of Cylon's sacrilege. He therefore refused to treat the daughter of Megacles as his wife. This so incensed her father that he plotted a second time with Lycurgus, and once more Pisistratus was hustled out of Athens.

But he knew how to bide his time. Although he remained in exile at Eretria for ten years, he spent that long period in plotting and preparing for striking another blow for himself. He had a good deal of influence, and a number of cities sent him large sums of money, with which he hired mercenaries from Argos; and, being joined by others, he embarked with them and landed at Marathon and marched toward Athens. The forces sent out to resist him were so inefficient that they were easily routed by Pisistratus, who, instead of putting his prisoners to the sword, proclaimed a pardon for all on condition of their returning quietly to their homes. This of course they did, and the leaders of the different factions, being deserted on all hands, left the country.

THE ATHENIANS CELEBRATING THE RETURN OF PISISTRATUS

So it was that Pisistratus became master of Athens for the third time. The lesson of his experience was not lost upon him, and he took severe measures until firmly established in power, when he devoted his efforts to gaining the good-will of the inhabitants. He succeeded as he deserved to do, for he rendered inestimable services to Athens. He reduced taxation and maintained the laws of Solon, taking care, however, that the most important offices should be held by members of his own family. He enforced strict obedience to the laws, and none obeyed them more rigidly than he. He dispensed charities with a lavish hand and opened his gardens to all. He gave employment to thousands of poor citizens, and thus adorned the city with numerous fine buildings. The most ambitious structure undertaken by him was the temple to the Olympian Jove, which was not completed until centuries afterward. He was a liberal patron of literature and the arts, and to him is given the credit of being the first person in Greece who collected a library, which he threw open to the public. His greatest service to literature was the collecting and arranging of the immortal poems of Homer.

Pisistratus died full of years in B.C. 527, and was able to turn over his power to his two sons, Hippias and Hipparchus, who followed in the footsteps of their father. According to Thucydides they cultivated virtue and wisdom, and the people were very content with their government.

Harmodius and Aristogiton belonged to an ancient family of Athens, and were deeply attached friends. Harmodius offended Hippias by something he said or did, and Hippias took the unworthy revenge of insulting the sister of Harmodius. The friends were so incensed by the indignity that they swore to kill the two Tyrants, or die in the attempt. Several joined in the plot, and it was decided to carry it into execution on the festival of the Great Panathenæa, which all were obliged to attend in arms and march in procession from a suburb of the city to the temple of Minerva on the Acropolis.

The conspirators mingled with the others, each carrying a concealed dagger. The plan was to kill Hippias first, but upon approaching the spot where he was standing, giving directions, they saw to their dismay one of the conspirators in close conversation with the Tyrant. Believing they were betrayed, they determined to slay Hipparchus at once. They rushed back to the city, and finding him near the Leocorium chapel, killed him before the guards could detect their purpose. Harmodius was instantly cut down, but Aristogiton got away, only to be captured shortly afterward and put to death by torture, because of his refusal to name his accomplices.

Hippias learned of his brother's death before it became generally known. Without any noticeable excitement, he called upon the citizens to drop their weapons and meet him on a plain near at hand. When they had done so with-

out suspicion, he had all searched. Those upon whom daggers were found were arrested, as well as certain persons whom he had cause to suspect. The assassination took place in B.C. 514.

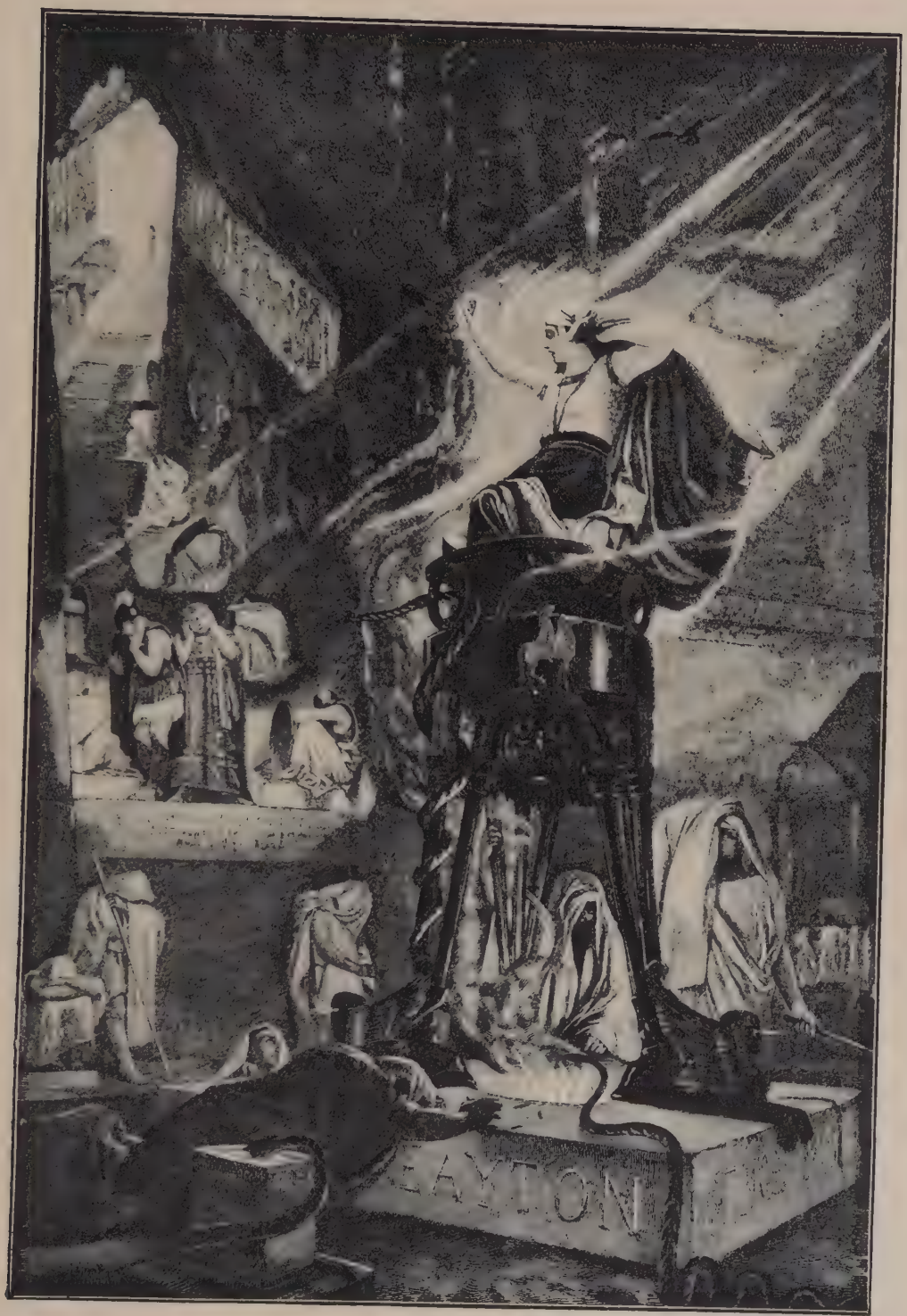
The crime wrought a complete change in the rule of Hippias, who became gloomy, suspicious, and cruel. He executed many persons whom he suspected of designs against him, and oppressively taxed the people. Instead of seeking their good-will, he seemed bent upon making them hate him, and he succeeded. Aware that grave trouble was impending, he prepared a place of retreat by giving his daughter in marriage to Æantides, son of Hippoclus, Tyrant of Lampsacus, who was on very friendly terms with Darius, king of Persia.

The powerful family of the Alcmæonidæ were still in exile, but were watching events. The opportunity seemed favorable, and they invaded Attica with a strong force, and occupied a fortified town on the frontier. Hippias attacked them so vigorously that they were driven out of the country with severe loss.

Many years before, the temple at Delphi was accidentally destroyed by fire, and the Alcmæonidæ had taken the contract for rebuilding it. They did a rare thing among contractors, by making a much better job than their agreement called for, though we cannot help suspecting they had a selfish purpose in view. Be that as it may, the Delphians were delighted, and Clisthenes, the son of Megacles, who had become head of the family, captivated the oracle by numerous valuable presents to the priestess.

Whenever the Spartans came to consult the oracle, the priestess never failed to say to them—"Athens must be liberated!" This was dinned into their ears so often that the Spartans determined to obey the command, and sent an armed force into Attica. Hippias defeated it and slew the leader, but a second attempt succeeded. Driven from the field, Hippias took refuge in the Acropolis. There, doubtless, he could have held out successfully, but his children had been made prisoners; and to secure them he pledged himself to leave Attica in the space of five days. This was in the year B.C. 510. Hippias sailed to Asia, taking up his residence at Sigeum in the Troad. He was so detested by the Athenians that the statues of Harmodius and Aristogiton were erected in the market-place, and they were honored as the first martyrs for the liberty of Athens.

Hippias having retired, the mission of the Lacedæmonians was ended and they departed from Athens, leaving the citizens to settle their own affairs. Clisthenes was the hero of the hour, and but for the taint upon the Alcmæonidæ, he would have had little trouble in succeeding Hippias. He aimed to become the political leader of the state, but was resolutely opposed by Isagoras, who had the support of the nobles. Since the Solonian constitution, which had been revived, placed all the power in the hands of the nobles, Clisthenes



THE DELPHIC ORACLE DECREES ATHENS' LIBERATION

saw that it was idle to fight his rival under the existing order of things, and he took a wise and far-reaching step.

The first act in the important work of reform was a new classification of the population of Attica into ten new tribes, taking the place of the four ancient tribes, to which thousands of the worthiest citizens were unable to obtain admission. In the new divisions were enrolled all the free inhabitants of Attica, including resident foreigners and emancipated slaves. This it will be perceived was the real birth of the Athenian democracy.

The ten tribes were divided into townships called *demes*, and every Athenian citizen was obliged to enroll himself in a deme, which, like a township in our own country, administered its own affairs. This great change led to another in the number of the Senate. You will remember that it had consisted of four hundred members, taken in equal ratio from each of the four ancient tribes. This was now enlarged to five hundred, of whom fifty were drawn from each of the ten new tribes, with the duties and functions of the body greatly increased. It sat continuously, the year being divided into ten portions, agreeably to the same division in the Senate. The common Attic year consisted of twelve lunar months, or three hundred and sixty-four days, so six of the *Prytanes*, as they were called, were made to include thirty-five, and four thirty-six days.

At a later period the formal assembly met four times annually. It will be remembered that the system of Solon vested the government of the state chiefly in the Archons, but Clisthenes transferred their main political power to the senate and assembly. By accustoming the people to the discussion and management of their own matters, he paved the way for the more decisive democratical reforms of Aristides and Pericles. Later, all citizens became eligible to the office of Archon, and they were chosen by lot instead of being elected by a body of citizens. Still further, they were deprived of most of their judicial duties by the extension of the functions of the popular courts of justice.

It must be remembered, however, that the last reforms were perfected after the time of Clisthenes, whose government was looked upon as aristocratical in the time of Aristides. There were other changes introduced by Clisthenes, some of which are but imperfectly known. It is unquestionable that he extended the judicial as well as the political power of the people to a marked degree. It was probably he who enacted that all public crimes should be tried by the whole body of citizens above thirty years of age, called together and sworn for that special purpose. His reforms made it necessary to divide the *Helicæa*, or assembly thus formed, into ten separate courts, which was done a little later.

Another important change made necessary was in the military arrangements of the states. The citizens were marshalled according to their tribes, each of which was subject to a general of its own, they being elected annually by the

whole body of citizens. These generals in time became the most important of all, since they directed the military and naval affairs, as well as the relations of the city with foreign states. Previously, the command of the military force had been vested in the third Archon or *Polemarch*, and he possessed a joint right of command for a long time afterward, as we shall learn in the progress of our history.

Grote explains another extraordinary institution which is ascribed to Clisthenes—the *Ostracism*. By it any citizen without special accusation, trial, or defence, could be banished from the state for ten years, the term afterward being reduced to five. He did not lose his property, and was allowed to return after the period of his exile to all his former rights and privileges. From what has already been said, it will be seen that Athens, owing to many peculiar conditions, was exposed to danger from ambitious and unprincipled leaders. The Ostracism was a means devised by Clisthenes quietly to remove a powerful political leader before he had opportunity to carry his designs into effect.

Such a law was liable to abuse, and every precaution was taken to prevent injustice being done. It was required that the senate and assembly should first determine by vote whether ostracism was necessary. If the decision was in the affirmative, a day was fixed for the voting, and each citizen wrote upon a tile or oyster-shell the name of the person who he believed should be banished. Then the shells were gathered and counted. If the number of votes was less than six thousand, that ended the matter. If they reached six thousand or over, the citizen thus named was obliged to leave the city within ten days. Since the number of votes required for the ostracism of a person was one-fourth of the entire population, it will be seen that it was proof that a good many of the citizens considered his presence threatening to the welfare of the state.

Clisthenes became so popular through his work of reform that his rival Isagoras saw his only hope lay in calling upon the Lacedæmonians. The response was prompt, and heralds came from Sparta, demanding the expulsion of Clisthenes and the accursed family of the Alcmæonidæ. Feeling there was no hope for him, Clisthenes retired voluntarily from the city, of which the Spartan king Cleomenes found himself master when he arrived with a small military force. He expelled seven hundred families named by Isagoras, and attempted to dissolve the senate of five hundred and place the government in the hands of three hundred of the friends of Isagoras. The people were so indignant that they rose in arms. The invaders were not strong enough to resist them, and Cleomenes and Isagoras fled to the Acropolis, where, when their provisions were exhausted, they were obliged to surrender. Cleomenes and his troops, as well as Isagoras, were allowed to go free, but all the Athenians who were captured with them were put to death. Then Clisthenes and

THE RUINS OF ATHENS

the seven hundred expelled families were recalled, and the new constitution was more firmly fixed in the affections of the people than before.

Thus an open rupture had taken place between Sparta and Athens, the two great rival cities of Greece. Clisthenes held Sparta in such fear that he sent envoys to the Persian satrap at Sardis, asking for the Persian alliance. The satrap promised it on condition that the Athenians sent earth and water to the King of Persia in token of their submission. The envoys agreed to do so, but when they returned to Athens their angry countrymen would not permit the promise to be kept.

Meanwhile, the chagrined Cleomenes took steps to punish the Athenians and to establish Isagoras as a tyrant over them. He called the Peloponnesian allies to the field, without telling them of the object of the expedition. At the same time he arranged for a simultaneous attack upon Attica by the Thebans and the Chalcidians of Eubœa. The Peloponnesian army under the command of Cleomenes and Demaratus, the two kings of Sparta, advanced to Eleusis in Attica, where the allies learned of the object of the expedition. Immediately they refused to go any further. The Corinthians, as you will remember, had suffered keenly under their own tyrants, and they denounced the attempt of Cleomenes to destroy the liberties of Athens. Demaratus was equally severe in his condemnation, and Cleomenes was left with no choice but to abandon the expedition and go home. One result of this quarrel between the two kings was the law that both should never have command of the army at the same time.

Thus delivered from their most formidable foe, the Athenians gave attention to their other enemies. Invading Bœotia, they overcame the Thebans, and crossing into Eubœa, decisively defeated the Chalcidians. The estates of the wealthy landowners were divided among four thousand of the poorer citizens of Athens, who settled in the country.

These successes roused the jealousy of the Spartans, who resolved to crush the Athenian democracy. They had learned of the deception practised upon them by the Delphian oracle, and invited Hippias to come to Sparta from his exile and permit himself to be restored to power in Athens. Since it was necessary to notify the allies of their plans, in order to avert the farce of the last campaign, they summoned their deputies to meet at Sparta, where the project was explained. Hippias was present, and the Spartans urged the need of checking the growing insolence of Athens by placing her former master over her. But the Corinthians were as indignant as before, and vehemently denounced the scheme, refusing to have any part in it. The other allies seconded them; Hippias went mournfully away, finally taking up his abode at the court of Darius the Persian; and Athens now entered upon her glorious and wonderful career.

THE TEMPLES OF PERGAMUM

Chapter XIV

THE GREEK COLONIES

A HISTORY of Greece would be incomplete without an account of her colonies, which formed a part of Hellas as much as did Athens and Sparta.

Civil discord and an overflowing population were the main causes of Greek colonization. The parent city generally not only gave its consent to the planting of such a colony from its inhabitants, but also supervised their migration and settlement. When the colony had been formed, it was usually considered independent of the mother city, though connected by filial affection and the common glory of belonging to the same race. It was a shocking thing for a colony and its mother to go to war, and this very rarely occurred.

When our own country was settled it was mainly by bands of adventurers, scattered over a wide area and forming a union long afterward. On the contrary, a Greek colony was an organized body from the beginning. The first step was to found a city and to erect those buildings necessary in the religious and social life of the Greeks. There were temples for the gods, a place of public meeting for the citizens, and a gymnasium for the training of youth, followed in later years by a theatre for dramatic representations.

Nearly every colonial city was built on the sea-coast, and a site was looked for containing a hill high enough for an acropolis. Since the places thus colonized were generally occupied by others, the Greeks either drove them away or made slaves of them, very much after the manner of our ancestors in the case

ART RELICS FROM THE IONIC CITIES OF ASIA

of the Indians. In some instances they were absorbed by the conquerors, and in time were admitted to political rights. It must be remembered, too, that through intermarriages a foreign element was introduced into the population, whose influence came to be felt more than once to a marked degree.

An interesting fact is to be noted: in most of these colonies democracy was established before it was adopted in the mother country. Furthermore, the enterprise of the colonists and their favorable location caused many to surpass in power and prosperity the parent cities from which they sprang. This was the case with Miletus and Ephesus in Asia, Syracuse and Agrigentum in Sicily, and Croton and Sybaris in Italy.

The earliest Greek colonies were planted on the western shores of Asia Minor. They formed three divisions, each named for the section of Greece with which they claimed kinship. The northern part of the coast was occupied by the Æolians, the central by the Ionians, and the southern by the Dorians. Their early history reaches so far back in the past that it is lost in the blur of the mythical age, but their later developments made them and others so essential a part of Greece that their record is inseparable.

The Ionic cities, occupying the middle of the district named, displayed the most commercial enterprise, and soon outstripped in wealth and power their neighbors to the north and south. Miletus was the most important, and, during the seventh and eighth centuries before Christ, it was the leading commercial city of Greece. Its navigators visited all parts of the Mediterranean and the adjoining seas, and it is said at one time to have had no fewer than eighty colonies of its own planting, most of which were on the Propontis and the Euxine. Inasmuch as some of these colonies in turn planted others, the system, beginning at the first parent city, suggests the "endless chain" of correspondence.

Ephesus at a later date exceeded Miletus in population and wealth, its greatness being due to its trade with the interior and its extensive territory, most of which was obtained at the expense of the Lydians. It was surpassed by several smaller cities in commercial enterprise. The Phocæans visited the coasts of Gaul and Spain and planted several colonies, one of which was Massalia, or Marseilles.

Coming down to the time of the first Olympiad, we can speak with some certainty of the colonies in Sicily and Italy, for they were established about that period. The Campanian Cumæ, near Cape Misenum on the Tyrrhenian Sea, claimed to be the oldest in Italy, the date of its founding, it is said, being fully a thousand years before the Christian era. It stood alone for a long time, and for centuries was the most flourishing city in Campania, but in the fifth century B.C. it was surpassed by Capua.

The first Grecian settlement in Sicily was made in B.C. 735. The island was inhabited by rude tribes, who were easily driven into the interior by the Greeks. On the western side of the island were most of the Carthaginian settlements, but the exceeding richness of the soil and the ease with which it could be acquired drew many colonists from different parts of Greece, who lined the shores with flourishing and successful cities. Syracuse on the eastern coast contained at one time a population of half a million and was surrounded by twenty miles of walls. Agrigentum on the western coast was not founded until a century and a half later, by the Dorians of Gela, which was an offshoot of the Rhodians and Cretans. Its growth was amazingly rapid. It was famous for the magnificence of its public buildings, and was called by Pindar "the fairest of mortal cities."

With all its grandeur and power it was cursed by one of the most abominable Tyrants that ever climbed to a throne, and whose rule was parallel in time with that of Pisistratus and Crœsus. This was Phalaris, who roasted alive in a brazen bull those whom he disliked. This hideous instrument of torture was in existence for many years after the death of Phalaris. He was engaged in numerous wars and greatly extended his dominions. Cicero called him the "most cruel of all Tyrants," and yet, since he was a patron of literature, some have thought he did not wholly deserve the general execration in which he was held.

In 1690 the learned Richard Bentley of England published a masterly "Dissertation upon the Epistles of Phalaris," in which he clearly proved that the production, which professed to have been written in the sixth century B.C., was the forgery of a period some eight centuries later. Phalaris' diabolical brutality became intolerable after a time, and the inhabitants put him to death.

The Grecian colonies in Italy were of about the same age as those in Sicily, which after a time they surpassed. They covered an immense extent of seacoast on the south, reaching from Cumæ on the one sea to Tarentum on the other. Because of their great number and wealth, the south of Italy became known as Magna Græcia or Greater Greece. The most important event in the history of this section is the war between Sybaris and Crotona, both cities situated on the Gulf of Tarentum and of Achæan origin. Sybaris was founded in B.C. 720 and Crotona ten years later.

For two hundred years they ranked among the most flourishing cities in Greece. The walls of Sybaris were six miles in extent and those of Crotona double that, though the former city was the more powerful, for it had greater territory and a larger number of colonies. Sybaris was one of the richest, most effeminate, and debauched places in the world, and it is from this fact that we derive the word "sybarite." Crotona, on the other hand, was famous

FOOT RACE AT THE OLYMPIC GAMES

for the skill of its physicians and surgeons, and for the number of prizes its citizens won in the Olympic games, the best proof of their immeasurable superiority over the Sybarites. Its government was an aristocracy, the governing body being a senate of one thousand citizens.

There were certain to be dissensions in such a depraved city as Sybaris, where an insurrection placed a man named Telys at the head of affairs. He drove several hundred of the oligarchical party into exile. They took refuge in Crotona, and Telys threatened war unless they were surrendered to him. Crotona was scared because of the superior military power of Sybaris, and would have yielded to the demand of her neighbor, but for the urgency of Pythagoras, who had settled there, and whose soul burned with indignation at the proposed humiliation.

War followed, the force which Sybaris put in the field being more than double that of the Crotonites, who were led by the famous athlete Milo, and had the aid of a body of Spartans, under a brother of Cleomenes, who was on his way to found a colony in Sicily. In the battle the Sybarites were disastrously defeated, their city was captured and razed to the ground. Then it was literally washed from the face of the earth by the turning of a river over its site (B.C. 510).

Among the other important Greek settlements in the south of Italy were those of Locri, Rhegium, and Tarentum. The first named was founded in B.C. 683 by a party of Locrian freebooters. To them belongs the distinction of being the first Hellenic community with a code of written laws, their date being forty years previous to those of Draco at Athens (B.C. 664). These laws are said to have been as severe as those of Draco, but they were rigidly obeyed, since that was the only means of escaping the turbulence of the people which threatened the country with ruin.

Rhegium stood on the straits of Messina, opposite Sicily, and was founded by the Chalcidians, who were afterward joined by many Messenians, driven thither by the results of the Messenian wars. The Tyrant who succeeded in becoming the head of the government in B.C. 500 was of Messenian descent.

Tarentum, of which there is more general knowledge, stood at the head of the gulf of the same name and was founded about B.C. 708. The location was excellent, it being the only town on the gulf with an absolutely safe harbor. After the destruction of Sybaris it grew into the most flourishing and powerful city in Greater Greece, and held that rank until subjugated by the Romans.

With the opening of the fifth century before Christ, the cities of Greater Greece began to decline, partly because of the aggressiveness of the Samnites and Lucanians, who pushed forward from Middle Italy toward the south, and in time deprived the Greek cities of all their inland territory.

We have referred to the Grecian settlements in Gaul and Spain. Modern Marseilles was founded in B.C. 600 by the Ionic Phocæans, so that this well-known city is twenty-five hundred years old. It long remained the chief Grecian town west of Italy, and planted five colonies along the eastern coast of Spain. It possessed an extensive commerce, and its navy was powerful enough to defeat the attacks of the Carthaginians.

It was about the middle of the seventh century before the Christian era that the Greeks were allowed for the first time to settle in Egypt and to trade with that country. The Hellenic colonists also occupied the northern coast of Africa between Carthage and Egypt. The commerce between the countries extended the knowledge of the Greeks, and they founded the city of Cyrene on the African coast about B.C. 630. Standing on the margin of a range of hills, ten miles inland from the Mediterranean, its site was well chosen. The climate was healthful and the soil remarkably fertile. Thus favored, Cyrene grew rapidly in power and importance, as is proven by the extensive remains which still mark its site. It differed from most of the Grecian colonies in that it was governed for eight generations by kings, but a democratic form of government was established about B.C. 460. Cyrene was the mother of several other colonies, of which Barca was the most important.

Of the Grecian colonies on the eastern side of the Ionian Sea in Epirus and its neighborhood the island of Corcyra (now Corfu) was the richest and most powerful. It was an offshoot of the Corinthians, and was founded about B.C. 700. Corcyra gave a melancholy example of a war between a colony and its mother country. In this case it was due to jealousy because of the great commercial activity of Corcyra. The naval battle between the two is the most ancient of which there is a record, it having been fought in B.C. 664. It was not decisive, and the wrangling went on, notwithstanding which the two joined in planting four Grecian colonies on the same stretch of coast—Leucas, Anactorium, Apollonia, and Epidamnus.

There were many colonies in Macedonia and Thrace, fringing the coast of the Ægean, the Hellespont, the Propontis, and the Euxine, from the frontier of Thessaly to the mouth of the Danube. The most important in Thrace was Byzantium, now Constantinople, founded in B.C. 657. We have related enough to show the wide diffusion of the Hellenic race for several centuries preceding the Christian era.

AMERICAN VICTORY AT THE REVIVAL OF THE OLYMPIC GAMES

SOCRATES BEFORE HIS JUDGES

Chapter XV

THE GROWTH OF GREEK LITERATURE AND ART

WE now approach that era in the history of Greece, whose splendor has been the wonder of all the centuries that have followed, and whose achievements will be viewed with admiration to the end of time. There have been many ingenious theories to explain this amazing development of a single race amid a world of comparative ignorance and darkness. There must have been a variety of causes, but none perfectly explains the marvel. It seems, as in the case of the Renaissance, that certain epochs come of themselves, as may be said, in the fulness of time, and the rest of mankind can only wonder and admire.

The activity and development of the Grecian mind seem to have begun in the earliest dawn of its history, and continued until the downfall of its political independence. In order to present this profoundly interesting subject with clearness, we must hold other matters in abeyance for a time, and pass beyond the dates of many important political events, leaving them to be treated in the pages that follow.

Repeated references have been made to the gods of the Greeks, and you need not be reminded that the people were not Christians. They were what is termed *polytheists*, that is, they believed in many gods, and in that sense were idolaters. Their religion, however, had little or none of the sombre superstitions of most of the ancient nations. It was rather a religion of love than of fear, and they looked upon their gods as personal friends. Their mythology was luminous with ideal conceptions, which formed the subjects for poets, artists, and sculptors.

The worship of the gods consisted mainly in sacrifices, which were offerings of prayer and thanksgiving, or sin-offerings, and were usually celebrated by priests either in the open air, on the mountain-tops, in groves and forests, or in temples, particularly during the celebration of the great national festivals. Sometimes the offerings were fruits, wine, honey, milk, frankincense, etc., or animals in great numbers, the last being called hecatombs. Among the other methods of honoring the gods were short forms of prayer, repeated standing with outstretched arms, and solemn processions and religious dances. We have already learned that the Greeks believed they received divine revelations from the oracles, the most famous being the one at Delphi.

As you know, Greece comprehended the states and colonies, whose tie was the common one of race and religion. All these people took an enthusiastic part in the four great religious festivals—the Olympic, Pythian, Isthmian, and Nemean Games.

The Pythian festival was held every ninth, or later every fifth year, near Delphi, in honor of Apollo. The Isthmian festival received its name from the fact that it was celebrated on the Isthmus of Corinth, and it was in honor of Neptune, the god of the sea. The Nemean festival was celebrated at Nemea, in the Peloponnesus, in honor of Nemean Jupiter.

In these famous contests the struggle was at first for the prize in athletic exercises, but there were also trials of skill in music and in poetry. The prizes had no monetary value, being a simple garland of olive or laurel placed on the victor's head. But the chaplet in one respect had a value beyond a prince's realm. The name of the victor was proclaimed before the assembled Greeks, his statue was set up in the sacred grove, and the poets sang his praises. He was escorted in triumphal procession to his home, where honors and rewards were showered upon him and fame made his name immortal.

These festivals drew an enormous number of people from all parts of Greece and lasted for several days. Philip Smith, in his "History of the World," says: "In the booths around the plain of Olympia merchants exchanged the rude wares they had brought from the banks of the Tanais and the Rhone against the rich products of Asia and Africa; the social and political condition of the various states of the mother country, of her farthest colonies, and of the barbarian nations around them, might be compared. Teachers of philosophy discussed the theories which sprang up in Athens and Italian Greece; sculptors and painters took occasion to exhibit the finest productions of chisel and brush; while poets and historians read aloud, in all their freshness, those immortal works which we only half admire for want of such a hearing. Such intercourse must have powerfully tended to maintain that intellectual sympathy which, in the absence of any political union, was the strongest bond of nation-

THE FESTIVE PLACE OF OLYMPIA

ality among the sons of Hellas." No literature of antiquity can compare in value to that of Greece, which embodies the noblest conceptions of the human mind. Poetry precedes prose, the oldest poems that have been preserved being the *Iliad* and *Odyssey* of Homer. They are incomparably the finest ever written, and "breathe the freshness and charm of the poetic springtime of the world." It is a remarkable fact that these immortal epics or narrative poems belong to colonial and not to continental Greece. Its literature originated in the Ionian and Æolian cities on the coast of Asia Minor.

It is a strange misfortune that in the case of Homer as of Shakespeare so little is known of the personality of the master genius. Some have doubted his existence, the German historians especially reducing him to a mere "symbol," but the almost unanimous verdict of competent scholars is that he was an actuality, the internal evidence of the poems themselves pointing to that fact.

All traditions make Homer an Asiatic Greek, and though many places have contended for the honor of his birthplace, "through which when living he begged his bread," it is generally conceded that Smyrna is the city where he first saw the light. All that relates to this remarkable man is so interesting that we quote the following admirable account:

"The chronology of the Homeric poems, both as respects the great central event which they celebrate—the Trojan war—and the age of the poet himself, is doubtful; but it is quite certain that Homer lived considerably before the recognition of a regularly received record of dates among the Greeks—that is, before the year B.C. 776, the commencement of the calculation by Olympiads. The date given by Herodotus for the age of Homer—four hundred years before his own time, that is, about 850 B.C.—is probable enough; but considering the entire want of any reliable foundation for chronology in those early times, we must seek an accuracy in this matter beyond that which was attained by the Greeks themselves, and allow a free margin of at least two hundred years from the time of Solomon (1000 B.C.) downward, during which the singer of the *Iliad* and *Odyssey* may have flourished. To throw him further back than the earliest of these dates would be inconsistent at once with the historical elements in the midst of which his poems move, and with the style of the language which he uses; for this exhibits a luxurious freedom, a rich polish, and an exquisite euphony, which remove it far from that roughness and clumsiness which is wont to characterize languages in the earliest stages of literary development. The Ionic dialect used by Homer is, in fact, a highly cultivated shoot of the old Hellenic stock, which was in the poet's hands so perfect for the highest poetical purposes as to have remained the model for the epic style during the whole period of the poetical literature of the Greeks.

"In endeavoring to form a correct estimate of the position of Homer as a poet, the primary fact from which we must start is, that he was not the epic poet of a literary age—like Virgil among the Romans, Tasso among the Italians, or Milton among ourselves—but he was decidedly and characteristically an *aoidos*, or minstrel, a character well known to us from our own mediæval literature, both in other shapes, and especially as it has been presented to us by the kindred genius of Sir Walter Scott.

"That there is an essential and vital generic distinction between the popular minstrel of an age when books are either not known or little used, and the cultivated poet of an age which rejoices in all sorts of libraries, and possesses a special class of literary reading, admits of no doubt. The conditions of the work to be done being different, the work itself cannot possibly be the same. It is quite certain, however, that the great majority of the critics and translators of Homer in this country have not recognized this distinction. The consequence is, that they strike an entirely false note, and blow the seraphic trump of Milton when they should be content to take a plain shepherd's pipe in their hands. . . . In order to understand Homer, therefore, we must look on him as the culmination of the minstrel or ballad poetry, in the shape of the minstrel epos; a grand combination of popular ballad materials and ballad tone, elevated to the highest pitch of which it is capable, with the architectural form and structure of the epos. . . .

"The characteristics of Homer's poetry, as the culmination of ballad poetry and the grand model of the minstrel epos, may be expressed in a very few words. In the first place, the materials are essentially national, and if not strictly historical in every detail of decoration, grow, like all ballad poetry, out of the real life of the people, and rest at least upon an honest historical substratum. In this view the *Iliad* is as valuable for the earliest history of the Hellenic race as Herodotus and Thucydides are for the later periods. But it is not for the Greeks alone that Homer possesses an important historical value; he is for all ages an important record of the earliest stages of human society, second only to the books of Moses, and perhaps some of the very oldest of the Vedas. The first germs of almost all other arts and sciences afterward cultivated by the Greeks and Romans are to be found in Homer. In this view he was to the Greeks themselves an encyclopedia of their national culture; and, as embodying the grand features of their polytheistic faith, he is also constantly quoted by their great writers with all the deference due to a Bible."

The poet who ranks next to Homer is Hesiod, who was born probably in the eighth century B.C. at Ascra, in Bœotia. He was a peasant or herdsman, judging by his references to himself in his poems. He was robbed of his share of his father's estate by a brother. Nevertheless he prospered, and when the

SAPPHO AND HER PUPILS

brother, having squandered everything, was compelled to turn to him for aid, he gave, in his poems, excellent advice to the spendthrift. Let us hope he accompanied it with more substantial help. He removed afterward to Orchomenos, on Lake Copais, where he spent the remainder of his days, and where in later times his tomb was shown. He and his disciples were the poets of rural quietude and peaceful pursuits, while Homer was the poet of grand deeds. Seven poems are ascribed to Hesiod, of which the principal are: "Works and Days," "Generation of the Gods," and "Catalogues of Women." The first two are entire, while the famous "Shield of Hercules" is believed by many to be a remnant of the third.

The epic was the poetry of the kingly age, but when democracy supplanted monarchy, the "elegy," meaning emotional poetry, became the favorite form of expression. The best representative of this school was Tyrtæus, who was the lame schoolmaster of whom we learned in the account of the Messenian war. He was sent to Sparta by the Athenians, who, ignorant of his lyric power and jealous of their rival, thought thus to comply literally with the command of an oracle, while disobeying it in spirit. Tyrtæus lived to see the remarkable success of his stirring poems, which did more for Sparta than any military genius could have accomplished.

Another writer of noble elegies was Simonides, born in the island of Ceos, in the year 556 B.C., and educated with a view of making music and poetry his profession. You will remember that he is credited with originating four of the letters of our alphabet. Hipparchus, by means of large rewards, induced him to reside in Athens. It must have been subsequent to the expulsion of Hippias that he made his home in Thessaly, but he returned to Athens after the invasion of Greece by the Persians, and used his poetic powers in the composition of elegies, epigrams, dirges, etc. He won the prize relating to the battle of Marathon from his rival Æschylus, and "made a record," as may be said, when at the age of eighty years he gained his fifty-sixth prize in a poetical contest at Athens. He died at the court of Hiero of Syracuse at the age of ninety. It is of him that the story is told that, being asked by Hiero what was the nature of God, he requested a day to consider his answer. The next day he asked for two days more, and so continued without answering, always doubling the time of delay, until Hiero demanded why. He answered, "Because the longer I reflect on the subject, the more unsolvable does it appear to be."

Now came the development of lyric poetry, whose chief feature was its connection with vocal or instrumental music, accompanied also at times with dancing. Sappho was the chief representative of the Æolian school of lyric poetry, and was born at Mitylene in Lesbos. She lost her father when six years old, and was a contemporary and friend of Alcæus. She fled from Mitylene to some

place of refuge in Sicily, because of political trouble, between the years 604 and 592 B.C. Her celebrated plunge from the Leucadian rock, on finding her love for Phaon unreturned, is probably a fiction of later times. She is supposed to have been the centre of a literary coterie at Mitylene, all women, and most of them her pupils. That she possessed great genius cannot be denied, as is proven in her beautiful ode to Aphrodite, and no one can fail to regret that of her nine books of poems only the fragments have been preserved to us. Hardly second to Sappho as lyric poets were Alcæus, Anacreon, and Pindar. Alcæus called Sappho the "violet-crowned, pure, sweetly smiling Sappho." Pindar, born in Bœotia 522 B.C., was the leader of the Doric school of lyrists, and the Greeks esteemed him the most sublime of their lyric poets.

The drama, the highest form of Greek literature, arose in Athens in the fifth century B.C., reaching its full development at the hands of Æschylus, Sophocles, and Euripides. The first is ranked as the father of Greek tragedy, and was born at Eleusis in Attica in 525 B.C. He fought in the battles of Marathon, Salamis, and Platæa, and was given special honor for his martial bravery. He is believed to have been the author of more than seventy tragedies, but only seven have been preserved to us—"Prometheus Bound," the "Seven Against Thebes," the "Persians," "Agamemnon," the "Choëphoræ," "Eumenides," and the "Suppliants." For some uncertain cause Æschylus left his native city and went to Sicily, where he died at Gela, in 456 B.C., and the inhabitants raised a monument to his memory.

Sophocles was born near Athens probably in 495 B.C. He was carefully educated, was remarkably handsome in appearance, and because of his skill in poetry and music was selected to lead with dance and the lyre, after the victory at Salamis, the chorus of youths in a triumphal pæan of his own composition. His first play was exhibited when he was in his twenty-eighth year, and previous to that, in a contest with rival scenic writers, one of whom was Æschylus, he gained the first prize. He was reputed to be the author of one hundred and thirty plays, but seventeen are believed to be spurious. He gained the first tragic prize twenty times, often against the most distinguished competitors, and died at the age of ninety, full of honors. The tragedy generally ranked as his greatest is the "Œdipus Tyrannus." Several of his other plays are also based on the story of Œdipus, the legendary king of Thebes. We are told that in his old age his heirs appealed to the legal authorities to be allowed to manage his estate, claiming that he had sunk into senility. For answer he wrote and read to the judges another tragedy, "Œdipus at Colonus," in which he depicted Œdipus as an old man seeking refuge from his misfortunes at Colonus, the native town of Sophocles. The laments of the aged and forsaken king thrown on the charity of strangers were the cries of Sophocles himself; and the judges,

ŒDIPUS AT COLONUS

promptly dismissing the charge, escorted him in a triumphant procession to his home.

Euripides, the latest of the three great Greek tragedians, fifteen years younger than Sophocles, was born at Salamis 480 B.C., on the very day of the glorious victory of the Greeks over the Persians near that island. He first studied painting, then philosophy, then rhetoric, and was a firm friend through life of Socrates. The first play of Euripides that was performed was the "Pleiades," in 456 B.C. He gained the prize for tragedy in 441 B.C., and continued to write for the Athenian stage for more than thirty years. In 408 B.C. he accepted an invitation to the court of the king of Macedonia, and is believed to have been killed two years later by dogs, which were set upon him by two envious poets, jealous of his fame. The plays of Euripides have been reckoned as high as ninety-two in number. Concerning him Schlegel remarks: "Of few authors can so much good and evil be predicated with equal truth. He was a man of infinite talent, skilled in the most varied intellectual arts; but, although abounding in brilliant and amiable qualities, he wanted the sublime earnestness and artistic skill which we revere in Æschylus and Sophocles. He aspires only to please, no matter by what means. For this reason he is so frequently unequal to himself, producing at times passages of exquisite beauty and frequently sinking into positive vulgarity."

The greatest master of Greek comedy was Aristophanes, born in Athens 444 B.C.. His first appearance as a comic writer was in 427 B.C., when he produced the "Banqueters," which received the second prize. It ridiculed the follies of extravagance, and like all his works displayed a contempt for modern life and an admiration for the manners of former generations. His "Babylonians," produced the next year, satirized Cleon so savagely that he tried to deprive the author of the rights of citizenship, by asserting that he was not an Athenian by birth. In 425 B.C., Aristophanes won the first prize by a brilliant attempt to show the utter folly of the war then raging between Athens and Sparta. The finest of his comedies were the "Clouds" and the "Knights." They overflow with the author's rich fancy, wit, humor, satire, and keen insight, which distinguish all of his productions. The "Wasps," "Peace," the "Frogs," and the "Birds" also show splendid cleverness and ability. He produced fifty-four comedies, of which eleven have been preserved.

It is worth noting in this place that Greek tragedy bore little resemblance to the modern drama. The former dealt with the gods and heroes of mythology, and the author was bound to obey the rules of unity of time and space. The plot had to be confined to one place, and the period spanned by the incidents could not exceed that occupied by the representation. There was no "between the first and second acts three years (more or less) are supposed to

have elapsed," as you now often see on the programme of a play. When it was necessary to exceed the limit of two or three hours, the excess was narrated instead of being acted. Much of the story of the play was told by the chorus. At first there was only one actor who spoke separately. Æschylus increased this number to two and Sophocles to three. The number of individual actors in Greek tragedy never properly exceeded this.

Down to the close of the seventh century before Christ, literary renown in Greece was confined to the poets, but during the following century there arose in different parts of the country a number of men known as the Seven Sages, who became noted for their wise sayings or proverbs, which are often quoted even in these days. The most famous were Solon, Thales, Pittacus, Periander, Cleobolus, Chilo, and Bias. To them are attributed the inscriptions afterward placed on the Delphian temple: "Know thyself," "Know thy opportunity," "Suretyship is the precursor of ruin," etc. It was Pittacus, the sagacious and virtuous ruler of Mitylene, who said, "The greatest blessing which a man can enjoy is the power of doing good," "The most sagacious man is he who foresees the approach of misfortune," "The bravest man is he who knows how to bear it," "Victory should never be stained with blood," and "Pardon is often a more effectual check to crime than punishment."

Cleobolus, the Tyrant of Lindus, in the island of Rhodes, uttered many wise sayings. One was, "A man should never leave his dwelling without considering well what he was about to do," and that "It is folly in a husband either to fondle or reprove his wife in company."

When Chilo of Sparta was asked the three most difficult things for a man to do, he replied: "To keep a secret, to forgive injuries, and to make a profitable use of leisure time." Bias of Ionia saw the Persian conquest of the Ionian cities. He declared: "The most unfortunate of all men is the man who knows not how to bear misfortune"; "A man should be slow in making up his mind, but swift in executing his decisions"; "A man should temper his love for his friends by the reflection that they might some day become his enemies, and moderate his hatred of his enemies by the reflection that they might some day become his friends." One of the keenest expressions he ever uttered was when he was overtaken in a storm with a wicked crew, who broke into wild prayers for their safety: "Be silent, lest the gods discover that you are at sea."

Turning to prose literature, the "Father of History" was Herodotus, an Ionian Greek born in Halicarnassus, in Asia Minor, in 484 B.C. You will remember his stories of Egypt and Babylon. He travelled extensively and was a keen observer, but there is reason to fear that he was unduly credulous at times and accepted as truth that which was invention on the part of the narrator. His contributions, nevertheless, are highly valuable, and it is a striking fact that

ÆSOP RELATING HIS FABLES

many statements of Herodotus, which were the most generally questioned, have been proven by investigation during the last few years to be true. It has taken a long time to vindicate his memory. His style is winning, and he will always be read because of that charm, aside from the interest one naturally feels in the statements made by an historian who lived so many years ago. A pleasing picture of those remote times is that of Herodotus reading his historical works to the assembled Greeks.

Thucydides was born at Athens in 471 B.C. and was the most philosophic historian of ancient Greece. Posterity has preserved a uniformly favorable estimate of his history of the Peloponnesian war, due mainly to its strict impartiality, its honesty, the brilliant force of his style, which often in a few vivid words gives the results of months of investigation, his graphic picture of the plague in Athens (from which he suffered himself, though he afterward recovered), and his profound insight into the motives of men. Xenophon lived at the same time with Thucydides, and had an easy and flowing style, while succeeding him were Polybius, living in the second century, and Diodorus in the first century B.C.

Oratory or eloquence reached a high development in early Greece. The style of Pericles was so sublime that he was called "the Olympian." In the contest between Æschines and Demosthenes, political oratory attained its loftiest height. The occasion of this memorable debate will be told in its proper place.

The Greeks may have originated the telling of fables. The honor of inventing this witty and useful form of literature is generally attributed to Æsop, a Greek slave of the sixth century B.C. Tradition represents him as a hunchback, strangely deformed and ugly, and a slave. He was sold from master to master, his intellect making him everywhere a power, until finally he was given his freedom in recognition of his great ability. He then travelled widely, but finally settled at the court of that Crœsus whom Cyrus of Persia conquered. Crœsus raised him to high honor, and in the end sent him, with a large sum of treasure, on a mission to the Delphic oracle. This caused his death, for he got into some quarrel with the Delphians over the money, and was hurled from a precipice by the angry mob.

Æsop did not write books; he only told clever little stories, back of which there always lay a moral, a hint which could be applied to whatever subject was being discussed. It was only in after-ages that these fables were written down; and whether they were really the ones Æsop told or only imitations of them, or whether he really ever told any at all, it is now impossible to say. But, rightly or wrongly, Æsop will always stand for us as the little, deformed inventor of the fable.

Philosophy also, if it did not originate with the Greeks, was certainly vastly improved by them. Their deep and earnest thinkers paved the way for the broader and nobler thought of Christianity. The doctrines of their greatest philosopher, Aristotle, were followed with absolute faith by students for nearly two thousand years, and are still held in high reverence.

The earliest of these famous philosophers of whom we have any definite record is Thales of Miletus in Asia Minor, the founder of the Ionic school. He lived during the seventh century B.C., and much of his wisdom is said to have been gained from the Egyptians. To him are traced the beginnings of geometry and astronomy. In his system it was taught that water or fluid substance is the single original element from which everything came and to which it returns. His successor was Anaximander, who was born in 610 B.C. and died in 547. He had a remarkable knowledge of geography and astronomy for those days, and is credited with the invention of the sun-dial.

Anaximenes was the third in the list of Ionian philosophers. Like Thales he derived all things from a single original element and made air the source of life, while Heraclitus of Ephesus regarded fire or heat as the primary form of all material things, a belief held by other philosophers of the same school.

The greatest of the Ionic philosophers, however, was Anaxagoras of Clazomenæ, who was born in 499 B.C. He came to Athens when not quite twenty years of age, and resigned his wealth that he might give his entire time to philosophy. For thirty years he taught at Athens, and among his hearers were Pericles, Socrates, and Euripides. He threw aside the system of those who had preceded him and caught a glimmering of truth itself by regarding a supreme mind or intelligence, outside of the visible world, as that which had imparted form and order to the chaos of nature. He was charged with impiety, and would have been put to death but for the influence and eloquence of Pericles. As it was, he was sentenced to pay a heavy fine and compelled to leave Athens, dying at Lampsacus at an advanced age.

The second school of Greek philosophy was called the Eleatic, and was founded by Xenophanes of Colophon, who, when his native land was conquered by the Persians, fled to Elea, from which place the name of the philosophy is derived. He declared the whole of nature to be God, and boldly denounced Homer's description of the gods. He won many disciples, and his system was developed in the next century by Parmenides and Zeno.

Pythagoras, of whom mention has been made, was the founder of the third school of philosophy, which included the idea of the passage of the soul through different bodies. He was born in Samos about B.C. 580, and was the son of a wealthy merchant. He travelled extensively and pondered the teachings of Thales, Anaximander, and others. He believed in the transmigration of souls

PYTHAGORAS AND THE BEAUTIFUL THEANO

and possessed an unusual knowledge of arithmetic and geometry. He was profoundly religious, and, as a teacher rather than a philosopher, was held in the highest veneration. When he returned to Samos in middle life, he was strongly convinced that his mission was to reveal a new and purer mode of life to his fellow-men. His native country at that time was under the rule of the Tyrant Polycrates and unfavorable for his work, because of which he made his home in Crotona in Italy, where he attained great success in his missionary labors. Among his pupils was a beautiful maiden, Theano, said to be the first woman who achieved distinction in philosophy. Perhaps it was her powers of mind which attracted Pythagoras, or perhaps he was won, as lesser men have been, by a fair face and a sweet manner; any way the maid became his bride, and in time another Theano, their daughter, also achieved distinction in her father's school. He founded a religious brotherhood, which because of its secrecy, system of initiation and pass-words, and its charitable nature, must have resembled the modern Free Masons. It was based upon noble principles, and most of the members belonged to the wealthy and leading classes. His doctrines spread over Greater Greece, and clubs like those named were formed in the principal cities. Although Pythagoras did not aim at political power, the very character of his followers made them influential, and he himself acquired powerful influence. The immense order of which he was the head obeyed him implicitly and exerted its strength in favor of the oligarchical party. Because of this, its secrecy and vast might, a reaction set in, and it was bitterly denounced.

We have learned of the conquest and destruction of Sybaris by Crotona in 510 B.C. Pythagoras, as you know, was in Crotona, and it was he whose burning eloquence led the people to defy the threats of the debauched city. Milo, the commander of the Crotonian army, was a member of the Pythagorean brotherhood. At the close of the war, the aristocrats strongly opposed the attempts of the common people to gain a share in the government of Crotona, and refused to divide among them the conquered property. This caused a revolution and the establishment of a democratical form of government in Crotona. Much violence accompanied the uprising, during which many Pythagoreans were killed, and finally the order was suppressed; but the Pythagoreans continued to live as a philosophical sect, and Pythagoras himself is believed to have died at Metapontum.

Let us come still further "down the corridors of time," to the period of Socrates, one of the wisest and greatest men the world ever knew. He was born at Athens in the year 469 B.C., and did not teach any special philosophy, but aimed to break down prejudices, to show people their mistakes, and to impress upon them the existence of the great necessary truths—of the good,

the true, and the beautiful. He loved Athens to that degree that he never left it except to serve on the battle-field. He was of so religious a nature that he claimed to be guided in all his actions by a divine voice. A sculptor by trade, he accepted only the most meagre pittance in the way of wages, and spent his time in talking with whoever would listen to him. He would accept no fee for his instruction (though he always insisted that he was the most ignorant member of the company), and mingled with the rich and poor until he had gathered around him a band of disciples who shaped the philosophy of the following century. Socrates wrote nothing himself, nor did he try to frame any system of ethics or to teach any regular course. His great power lay in conversation. By a series of skilful and subtle questions he would lead the discussion along till his opponent was hopelessly entangled, and then, while insisting upon his own ignorance, would stimulate his listener to lay a sure foundation of knowledge and virtue. Among his most famous pupils was Alcibiades, who acted so prominent a part in the subsequent history of Greece. Socrates gained great influence over him, but was unable to restrain his love of luxury or dissipation. We are indebted to Xenophon, one of his most attentive listeners, for a picture of the wonderful man, as he was seen in the market-place at Athens, or at a barber shop, or in the house of a friend, day by day, asking questions and tearing to shreds the answers he received. Plato, one of his disciples, made the conversations of Socrates the basis of his "Dialogues."

Xenophon says the philosopher could pass from his severe cross-examining method, with its humiliating shock of convicted ignorance, and address to his hearers plain and homely precepts inculcating self-control, temperance, piety, duty to parents, brotherly love, and all the virtues. He maintained that virtue consisted in knowledge. To do right was the only road to happiness; and since every man sought to be happy, vice could arise only from ignorance or mistake as to the means; hence the right corrective was an enlarged teaching of the consequences of actions.

In the year 399 B.C., the Athenian magistrates pronounced Socrates guilty of not worshipping the gods whom the city worshipped, and of corrupting youth, and he was condemned to death. The interval of thirty days between his sentence and execution was spent by him in cheerful converse with his friends. He had not the slightest anxiety on account of his approaching end, and on the last day occurred his conversation on the immortality of the soul, referred to in the Platonic dialogue called "Phædon." Then he calmly drank the poisonous cup of hemlock given him, and passed away with the serene dignity becoming his past life and teachings.

Grote says: "There can be no doubt that the individual influence of Socrates permanently enlarged the horizon, improved the method, and multiplied

SOCRATES INSTRUCTING ALCIBIADES

the ascendant minds of the Grecian speculative world in a manner never since paralleled. Subsequent philosophers may have had a more elaborate doctrine and a larger number of disciples who imbibed their ideas; but none of them applied the same stimulating method with the same efficacy; none of them struck out of other minds that fire which sets light to original thought."

Plato, born in Athens in 429 B.C., was the founder of the Academic school, thus named from the groves of Academus, near Athens, where he gave his lectures. His works remain in the form of his "Dialogues," in which Socrates is represented as the chief speaker; but the philosophy is Plato's own. Its nature is lofty, and, as Swinton states, the Platonic doctrines had a powerful influence on the human mind, and are the high-water mark of spirituality in the ancient world.

Aristotle was born at the Grecian colonial town of Stagira in the year 384 B.C., and studied medicine, but abandoned it and aimed at the cultivation of universal knowledge for its own sake. In this he attained a distinction never equalled by any man. He came to Athens in his eighteenth year, for it was then the intellectual centre of Greece and of the civilized world. He devoted three years to study, and when Plato returned from Syracuse he became his pupil, and quickly impressed the philosopher by the astonishing reach and grasp of his intellect. He remained at Athens for twenty years, during which he set up a school of rhetoric, thus making himself the rival of the celebrated orator and rhetorical teacher Isocrates, whose methods he severely criticised.

Upon the death of Plato Aristotle left Athens, having failed to succeed his master as chief of the Academy, as the school was called, though no man was so well qualified as he for the station. Aristotle, now in his thirty-seventh year, made his home in the Mysian town of Atarneus, in Asia Minor, where he lived with Hermeias, a former pupil, who had conquered his dominion for himself from the Persians, at that time masters of nearly all Asia Minor. Through treachery a Persian officer arrested Hermeias and put him to death, whereupon Aristotle took refuge in Mitylene, taking with him the sister of Hermeias, whom he married. She died soon after in Macedonia, and at the end of two years he accepted an invitation from Philip of Macedon to become the instructor of his son Alexander, then in his fourteenth year. He was his teacher for three years, during which master and pupil formed a strong attachment for each other, turned later into bitter enmity on the part of Alexander the Great. The two parted company when Alexander was about to invade Asia in 334 B.C., and Aristotle returned to Athens, where at the age of fifty he entered upon the final epoch of his life. He opened a school called the "Lyceum," and from his practice of walking up and down in the garden the school acquired the other name of *Peripatetic*, a word in common use in these times.

He was thus engaged for a period of twelve years, when his enemies prepared an accusation of impiety against him. Aristotle had not forgotten the fate of Socrates, and prudently fled to Chalcis in Eubœa in 322 B.C., where he died the same year from chronic dyspepsia.

Without attempting to analyze the philosophy of Aristotle, it may be said that it was the most logical and scientific of all the systems of Greece. Quoting again from Grote: "What was begun by Socrates, and improved by Plato, was embodied as a part of a comprehensive system of formal logic by the genius of Aristotle; a system which not only was of extraordinary value in reference to the processes and controversies of its time, but which also, having become insensibly worked into the minds of instructed men, has contributed much to form what is correct in the habits of modern thinking. Though it has now been enlarged and recast by some modern authors (especially by Mr. John Stuart Mill in his admirable 'System of Logic') into a structure commensurate with the vast increase of knowledge and extension of positive method belonging to the present day, we must recollect that the distance between the best modern logic and that of Aristotle is hardly as great as that between Aristotle and those who preceded him by a century—Empedocles, Anaxagoras, and the Pythagoreans; and that the movement in advance of these latter commences with Socrates."

It was Aristotle who first gave form to the *deductive* system of reasoning, which, beginning with abstract principles, seeks to reach the truth by reasoning downward. This system was accepted for two thousand years, when it was supplanted by the *inductive* system, which reasons upward from facts to general laws.

In closing this fragmentary glance at the literary era of Greece, the question arises as to whether we are not inclined to give too much credit to the ancients as compared with the moderns. The distance of time throws a halo around many of those heroes and their achievements, great as they were; but nearly all have been equalled, and in numerous cases surpassed, by the moderns. Homer in some respects was inferior to Shakespeare; no warrior of antiquity possessed the genius of Napoleon Bonaparte, and who can be made to believe that Demosthenes was more eloquent than our own Daniel Webster, or others whose names readily occur to us? Conceding all this, however, the early Greeks have never been approached, and can never be surpassed, in some other attainments, for the very good reason that they reached perfection. It is of those marvellous accomplishments that we shall now speak.

The fine arts are generally classed as four in number—music, painting, sculpture, and architecture. Just what artistic height the Greeks reached in the first two of these we cannot be sure. They are perishable arts; and the frag-

SOCRATES DRINKING THE HEMLOCK

ments which have survived from them are of too slight and vague a character to supply us much positive information. Sculpture and architecture, however, express themselves mainly through the more lasting medium of stone. The remains of Grecian triumphs in these two arts are fairly numerous; and we are enabled to say positively that no other nation has ever approached the Greeks in the appreciation of beauty as expressed in statues and buildings. It is not that one man among them was great. They were a nation of beauty lovers, a nation of artists.

In Greece, as nearly everywhere else, architecture was mainly indebted to religion for its development. The most important buildings, therefore, were the temples of the gods; and we find the architecture following different lines, according to the differing religions and national character of the various branches of the race. Thus the Grecian temple developed in three forms—the Doric, the Ionic, and the Corinthian. The first is the most ancient and derives its name from the characteristics of the Dorians. It is simple, massive, and majestic. The column is without a base and thick. The shaft rapidly diminishes in thickness, with a capital that is simple and massive. The entablature or portion which rests upon the top of the column is divided into the architrave immediately above the column, the frieze or central space, and the cornice, which consists of the upper projecting mouldings. In the Doric the architrave is in one surface and is quite plain.

The Ionic order is distinguished for its gracefulness and by a richer style of ornament. It had its origin in the Greek cities of Ionia in Asia Minor, where the luxury of the Persians had enriched, and perhaps injured, the simplicity of the Grecian mind. The shaft is more slender than the Doric and rests upon a base. The capital is adorned by spiral volutes, and the architrave is in three faces, one slightly projecting beyond the other. The most famous example of this order was the temple of Diana at Ephesus, burned on the night that Alexander the Great was born, by Herostratus, and rebuilt in more magnificent form in the Roman age. It was 425 feet long and 220 feet wide. English explorers have left scarcely a fragment to show where it stood.

The Corinthian order is a later form of the Ionic, and was the highest and most richly ornamented of the Grecian orders. It is distinguished by its beautiful capital. It arose only as Grecian liberty was declining, the earliest known example being the monument of Lysicrates, or Lantern of Demosthenes, built about 335 B.C. It was employed in temples dedicated to Venus, Flora, and the nymphs of the fountains, because of the delicacy and beauty of the flowers and foliage which form a marked feature of the order.

The immortal illustration of the Doric order of architecture is the Parthenon, or "House of the Virgin," dedicated to Minerva. It crowned the Acrop-

olis at Athens and was built of pure white marble. Ferguson, in his "History of Architecture," says of this structure: "In its own class it is undoubtedly the most beautiful building in the world. It is true it has neither the dimensions nor the wondrous expression of power and eternity inherent in Egyptian temples, nor has it the variety and poetry of the Gothic cathedral; but for intellectual beauty, for perfection of proportion, for beauty of detail, and for the exquisite perception of the highest and most recondite principles of art applied to architecture, it stands utterly and entirely alone and unrivaled—the glory of Greece, and the shame of the rest of the world."

The architects of the Parthenon were Ictinus and Callicrates, but the general superintendence of its construction was under the master-genius of Athenian art, Phidias. It stood on a rustic basement of ordinary limestone, and was sixty-six feet in height to the top of the pediment. It consisted of a cella (the part inclosed within the walls, as distinguished from the open porticoes), surrounded by a peristyle (range of columns), which had eight columns at each front and seventeen at each side (counting the corner columns twice), so that the whole number of columns was forty-six. They were thirty-four feet high and six feet two inches in diameter at the base. The building was adorned with the most perfect sculptures, executed by different artists under the direction of Phidias. The wonder and masterpiece of them all, however, was the statue of the Virgin Goddess within the temple. This came from the matchless hand of Phidias himself. It was forty feet in height, and represented the goddess standing, clothed with a tunic reaching to her feet, with a spear in her left hand and an image of Victory in her right. She wore a helmet and breast plate, and her shield rested on the ground at her side. The eyes were made of a marble resembling ivory, and it is probable were painted to show the iris and pupil. Phidias used ivory instead of marble for the face, hands and feet, and the parts that were uncovered, and instead of employing real drapery, as was the custom, he supplied its place with robes and other ornaments of solid gold. The gold in the statue weighed more than a ton, but could be removed at pleasure.

The Acropolis held other works of art, which combined to make it the most notable spot in Greece. In addition to the Parthenon there were other beautiful temples to other gods. Minerva, however, or Pallas Athene as the Athenians themselves called her, was their principal goddess, the patron of their city, and the centre of their worship. The most prominent object on the Acropolis was a gigantic bronze statue of her, seventy feet high, towering in air like a church steeple. This statue was the pride of the city; it could be seen over all the buildings and was a landmark for sailors far out at sea.

Another great statue by Phidias was that of Jupiter in the temple at Olym-

THE ACROPOLIS (*Restored.*)

pus in Elis. It was composed of gold and ivory, and the figure though seated was sixty feet in height. The great, calm brow and clustering hair were suggested to Phidias by the description of the deity in Homer. All the Greeks saw the statue when they gathered for the Olympian games; and it is said that its grandeur gave them a new and deeper idea of the splendor of the gods, and added to the force and dignity of Greek religion.

The discovery of certain mechanical processes in the use and application of metals, early in the sixth century before Christ had given an impulse to sculpture. Dipœnus and Scyllis of Crete (580 B.C.) were the first sculptors who became famous for their statues in marble. They founded a school in Sicyon, while others scarcely less distinguished were at Samos, Chios, Ægina, and Argos. There was a greater display of ingenuity which showed itself in the representations of the gods as well as of national heroes. Those most worthy of notice still extant are the reliefs in the metopes (spaces on the Doric frieze), of the temple of Selinus, the statues on the pediments of the temple of Ægina, and the reliefs on the monument of Xanthus in Lycia. Most of the friezes from the Parthenon are in the British Museum, and two of the statues from the pediments of the temple of Ægina are in the collection at Munich. They were restored by Thorwaldsen, and represent Minerva leading the Æginetan heroes in the war against the Trojans. The reliefs on the monument of Xanthus were probably executed about the same time. Most of the sculptures taken by Lord Elgin from the Parthenon are broken and mutilated, but enough remains to display the perfection of grace, loveliness, beauty, and majesty.

As I have stated, it is impossible to give a comprehensive history of the marvellous achievements of the Greeks in sculpture, without passing far beyond events which in chronological order precede them. Having given a mere glimpse of that wonderland, we will return to the fascinating subject later, but it will be interesting in this place to speak of Greek manners, life, and social customs; or, in other words, to take a look at the people in their homes.

Their dress was simple, and they made scant display of ornaments. The dress of the men and women was nearly alike. At first, the flowing garments were generally made of wool and linen, and later of cotton. The women wore no coverings for their heads, and the only men who used hats were certain kinds of workmen and those who went on travels. When in the house, all walked about barefooted, but out of doors they used sandals, shoes, and sometimes what we would call boots.

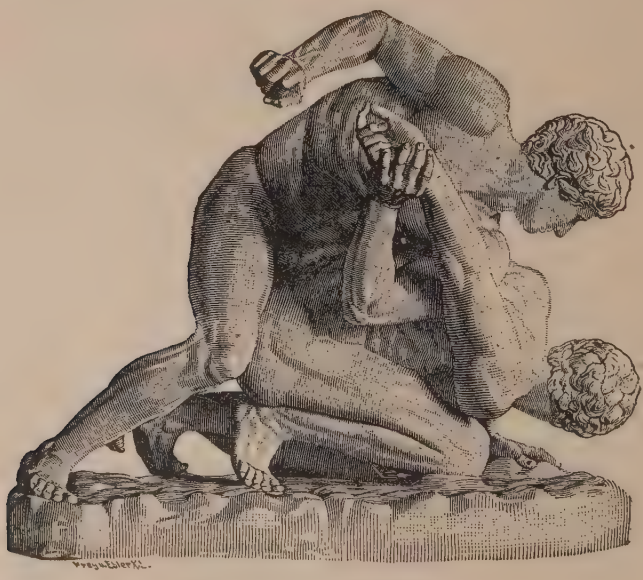
They ate three meals a day, reclining on couches, but never with a tablecloth or napkins. Forks are a comparatively modern invention, and in those remote days knives were unknown. The fingers had to serve the purposes of both, but the diners washed their hands before and after meals, and certainly

they must have needed it at the conclusion of every meal. The principal food of the common people was dried fish, barley, bread, and dates.

The wealthier classes had many luxuries in the way of food and drink. When dinner was over, the host and guests drank many goblets of wine mixed with hot or cold water, during which there were lively conversation, music, dancing, and other amusements. This was known as the *symposium*.

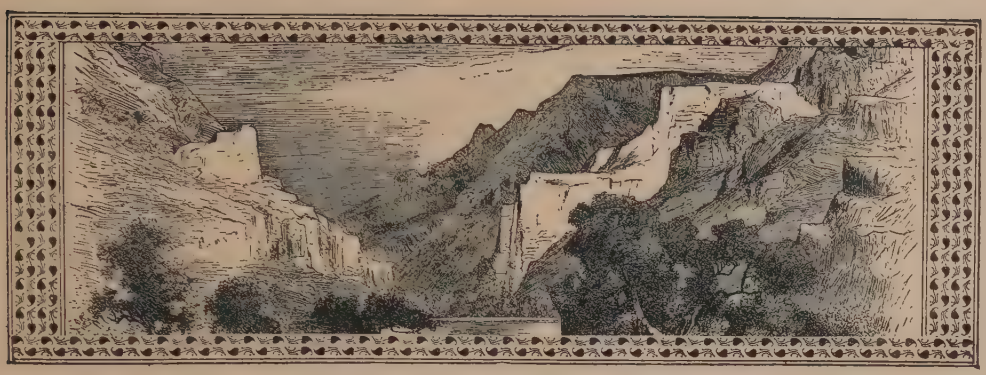
Schools, as we think of them, were unknown, yet all the boys (though not the girls) attended instruction, and their course of study consisted of grammar, music, and gymnastics. Under the term "grammar" were included the primary branches of education, and under "music" the intellectual accomplishments. Perhaps the most important feature was the gymnasium, where the youths practised wrestling, boxing, running, and every sort of exercise calculated to make their bodies strong and supple. You can understand that this was an important part of their training for the Olympic games. The man who had charge of the youths was the *grammatistes* or grammarian.

Women always held a much lower station than the men, though their rank was comparatively high during the Homeric period. It was said of the husband that he treated his wife like a faithful slave, "something better than his dog, a little dearer than his horse." A woman's education was "finished" when she knew how to manage the female slaves and the household, and look after the bodily wants of the children. Her life was secluded and narrow, and so remained, until Christianity raised her to the rank and beneficent influence for which the Creator intended her.



GREEK ART—THE WRESTLERS

PHIDIAS' STATUE OF MINERVA IN THE PARTHENON



MOUNT OLYMPUS AND THE VALE OF TEMPE

Chapter XVI

MARATHON

WE have now reached a momentous period in the history of Greece. We have learned in our study of Persia of the rise of that monarchy, whose might for a time threatened to overshadow the world. This immense kingdom was founded by Cyrus, extended by Cambyses, and welded and consolidated by Darius. Crœsus, king of Lydia, had succeeded in conquering the Greek cities on the coast of Asia Minor, after which he himself was subjugated by Cyrus; in this manner the Greek cities named came under the dominion of Persia.

It may be well to recall that Darius in consolidating his empire divided his vast dominions into twenty provinces, and fixed the tribute they were to pay to the royal treasury. Each province was ruled by a satrap or governor, and Darius was the first Persian king who coined money. His ambition and the aggressiveness of his people would not allow him to rest satisfied with the boundaries of his vast possessions. He determined to attack Scythia in Europe, on the wide plain between the Danube and the Don, peopled by a numerous body of fierce savage tribes. Accordingly, he collected an immense army and fleet. His ships were ordered to sail up the Danube and to throw a bridge of boats across the river, while his army marched through Thrace, crossed the Danube by this bridge, after which the fleet was to break down the structure and follow the army to Scythia. Reminded, however, of thus destroying the means of retreating, he told the Asiatic Greeks, in whose care he left it, to hold it intact

for sixty days. If he did not return at the end of that time, they could break down the bridge and sail home. Then he marched away.

The sixty days and more came and went without bringing any signs of the Persian army. Instead, a body of Scythians appeared, with news that Darius had been defeated and was in full flight before the Scythians, who would destroy him and his army if the bridge failed them. They vehemently urged the Greeks to seize this chance of annihilating the Persian host and recovering their own liberty, by breaking down the structure. Many were inclined to act upon this counsel, but it was not done, and finally Darius arrived with his weary army and safely crossed the network of boats.

The failure of this expedition did not cause Darius to abandon his plans of conquest. Although returning to Sardis himself, he left an army of eighty thousand under Megabazus, to subjugate Thrace and the Greek cities upon the Hellespont. Megabazus completed the task with little difficulty. After subduing the Thracians he crossed the Strymon and pressed his way as far as the borders of Macedonia, into which he sent heralds to demand earth and water as a sign of submission. These were granted, and thus in 510 B.C. the Persian dominions were extended to the frontiers of Thessaly.

Several years of profound peace followed, and then a tiny flame was kindled, which spread into a conflagration whose glare crimsoned the skies of Greece and Asia. It was about the year 502 B.C., that an uprising took place on the Greek island of Naxos, one of the most important of the Cyclades, and the oligarchical party were driven from the island. They applied for help to Aristagoras, Tyrant of Miletus, the leading Ionian city in Asia, and he gladly gave it, knowing that if the exiles were restored he would become master of the island. But Aristagoras speedily found he was not strong enough to carry out this plan, and he went to Sardis to secure in turn the aid of Artaphernes, the Persian satrap of Asia Minor, who was shown that he would be able to annex not only Naxos but the rest of the Cyclades, and even the important island of Eubœa. When Aristagoras assured the satrap that failure was impossible, that he needed only two hundred ships with their forces, and that he himself would defray all the expenses, it is no wonder that Artaphernes did as he wished.

Everything being ready, the Naxian exiles were taken on board and Aristagoras sailed toward the Hellespont. The incidents which followed were curious and interesting. Reaching Chios, Aristagoras dropped anchor off the western coast, meaning, as soon as a fair wind arose, to sail across to Naxos. The Persian general, like a prudent commander, made a personal examination of his fleet to assure himself that all was in readiness. He was enraged to find one of the vessels without a single man on board. He ordered the captain of the ship to be brought before him, and then commanded him to be put in chains

THE GREEKS PRESERVE THE BRIDGE OF DARIUS

with his head thrust through one of the port-holes of his own vessel. Now it so happened that this captain was a valued friend of Aristagoras, who immediately set him free and warned the Persian general that his rank was subordinate to his own. Naturally the Persian was not soothed by this treatment, and as soon as night came he sent a message to the Naxians warning them of their danger. Until then they had had no thought that the expedition was intended to act against them. They hurriedly carried their property into the city and made preparations to withstand a long siege. The Persian fleet arrived, but was repulsed by the resolute resistance, and several months later gave up the siege and returned to Miletus.

Aristagoras was in a desperate plight. He had made a bitter enemy of the Persian general and had deceived Artaphernes, so that no favor was to be expected from the Persian government. Probably, too, he would soon be called upon to pay the expenses of the disastrous expedition. There seemed but one possible way out of his dilemma: that was to stir up his countrymen to revolt against Persia. And while he was meditating over the step, lo! a message came, urging him to do that very thing.

You could never guess the cunning way this message was sent, nor why. It came from Histiæus, uncle of Aristagoras, and his predecessor as Tyrant of Miletus. The Persian king, fearing the power of Histiæus as the most influential man among the Asian Greeks, had carried him, half as friend, half as prisoner, to Persia. Histiæus' only purpose in advising a revolt was the belief that Darius would send him to put it down and thus give him the liberty for which he so ardently yearned. He shaved the head of a trusty slave, branded the few words necessary upon his shining poll, and then kept him until the hair grew out again. Then he sent him to his nephew, with the significant request to shave the head of the slave. This being done, the full meaning of the words broke upon Aristagoras, who hesitated no longer to take the exceedingly dangerous step. He called the leading citizens of Miletus before him, explained his plan, and asked their advice. All, with one exception, approved his course.

This important point being settled, the next was to persuade the other Greek cities in Asia to unite with them. Then the Grecian Tyrants, most of whom were with the fleet, were seized as they returned from Naxos, and a democratical form of government was established throughout all the Greek cities in Asia and the adjoining islands, followed by a "Declaration of Independence" from Persia. Thus the die was cast.

Aristagoras acted with vigorous promptness. Without waiting for the Persians to gather their forces to strike, he crossed to Greece to beg the help of the powerful states. First, of course, he went to Sparta, where he met with a singular experience. He told so winning a story to Cleomenes, showing how

easily the Spartans could march straight to the Persian capital and secure the measureless riches there, that the king told his suppliant he would take three days to think over the matter. When at the appointed time Aristagoras came back, Cleomenes quietly asked how far Susa was from the sea. "It is a journey of three months," replied Aristagoras, failing to see the drift of the question. "Stranger," severely interrupted the king, "you are an enemy of the Spartans if you wish them to journey three months' distance from the sea. Quit Sparta before sunset."

Aristagoras' heart was so set upon the success of his errand that he went to the house of the king and tried to bribe him. He offered a large sum and probably would have succeeded, for those Greeks were very open to such arguments, had not the little daughter of the king warned him to flee before he was tempted into sin. That ended the mission, and Aristagoras did not waste another hour in Sparta.

He went direct to Athens, then the second city in importance in Greece. There his heart was warmed by his reception. Since she was the mother city of the Ionic states, it was impossible for her not to sympathize with her kinsmen. The people voted to send twenty ships to their assistance. The Athenian fleet crossed the Ægean, and five sails from Eretria united with them. Leaving the ships at Ephesus, and being joined by a large force of Ionians, Aristagoras led an expedition into the interior. Artaphernes was caught unprepared, and he and his small force retreated into the citadel, leaving the town of Sardis at the mercy of the invaders. While they were plundering the houses, one of these was accidentally set on fire, and the whole city was quickly wrapped in flames. Being deprived of a refuge, the people gathered in the market place. While huddled there, they discovered to their astonishment that they were more numerous than their enemies. They determined to attack them, and while preparing to do so, were joined by a large number of reinforcements. The Ionians and Athenians saw their own danger and began a hurried retreat. Before they could reach the shelter of Ephesus, they were overtaken by the Persians, who routed them with dreadful slaughter. The surviving Ionians scattered to their cities, and the Athenians, scrambling on board their ships, sailed away.

When Darius heard of the burning of Sardis, he was thrown into a furious rage. "Who are those Athenians?" he roared, "that have dared to do this?" On being told, he seized his bow and viciously launched an arrow high in the sky, uttering a prayer to Jove that he would permit him to avenge himself upon the presumptuous Athenians. Then he ordered one of his servants to say to him three times each day, "Sire, remember the Athenians!" It will be seen that there was little danger of the monarch forgetting his purpose.

SOPHOCLES AND ARISTIDES

Meanwhile, the uprising was fast growing formidable. The flames spread to the Grecian cities in Cyprus, as well as to those on the Hellespont and the Propontis, while the Carians joined in the revolt. Against the rebels Darius launched the whole prodigious power of his empire. A Phœnician fleet, carrying an immense force of Persians, brought Cyprus under submission, and the Carians and the Greek cities of Asia were relentlessly pressed to the wall. Aristagoras in his despair deserted his countrymen, and with a force of Milesians sailed for the Thracian coast, where he was killed while besieging a town.

Darius was suspicious of the part played by Histiæus, but that wily individual not only convinced him of his innocence, but induced him to send him into Ionia to help the Persian generals in putting down the rebellion. When Histiæus reached Sardis, Artaphernes bluntly accused him of treachery, and Histiæus prudently fled to the island of Chios, but every one suspected him; the Milesians denied him admittance to the town, and the Ionians refused to have him for their leader. Finally, he managed to secure several galleys from Lesbos, with which he sailed toward Byzantium and turned pirate, seizing prey wherever he could find it. While making a raid on the coast of Mysia, he was captured by the Persians and carried to Sardis, where Artaphernes caused him to be crucified and sent his head to Darius, who gave it honorable burial and condemned the act of his satrap.

Previous to this, and in the sixth year of the revolt (495 B.C.), when it was partly suppressed, Artaphernes determined to attack Miletus by sea and land. That city was the key to the insurrectionary districts, and, if it could be taken, its capture was sure to be followed by the submission of the others. With this end in view, Artaphernes collected all his land forces near the city and ordered the Phœnician fleet to approach Miletus. Since the defenders were not strong enough to resist the army, they decided to leave the city to its own defences on the land side, while all their forces went on board the ships.

The fleet assembled at a small island near Miletus, the number being not much more than one-half of that belonging to the Phœnicians. But the Ionians were so noted for their nautical skill, that the enemy was afraid to attack them. The Persians ordered the Tyrants who had been expelled from the Grecian cities, and were serving in the Persian fleet, to do their utmost to persuade their countrymen to desert the common cause. The effort was made, but in every instance failed.

There was no discipline in the Ionian fleet. The men left the ships and scattered over the island, refusing to obey orders, and even going to the length of opening communication with the expelled Tyrants, to whom they promised to desert their comrades in time of battle.

Under such circumstances the Persian commanders did not hesitate to attack

the vessels. Just as the battle was about to open, the Samian vessels treacherously sailed away, and directly afterward the Lesbians did the same; but the hundred ships of the Milesians fought with unsurpassable heroism until they were crushed by the overwhelming numbers of the enemy.

This was the decisive struggle of the war. Miletus was soon taken by storm. Nearly all the men were slain, and the few who were spared were carried with the women and children into slavery. Similar harshness was shown in the cases of the other Greek cities in Asia and the neighboring islands. Chios, Tenedos, and Lesbos were desolated, and the Persian fleet carried death and destruction up to the Hellespont and Propontis. At Byzantium and Chalcedon the inhabitants fled, and the distinguished Athenian Miltiades barely escaped by making all haste to Athens.

The cup of Ionia was full. The Asiatic Greeks had been conquered by Crœsus of Lydia, then by Cyrus, and now they were the captives and slaves of Darius; and the last was the worst of all. Artaphernes devoted himself to establishing an orderly government, and did what he could to heal the bleeding wounds of the subject province (494 B.C.).

Darius had not yet punished Athens for what to him was her unpardonable crime against his authority. His fury was as hot as ever, and now that the Ionic revolt had been subdued, he made his preparations for striking a terrific blow against that gallant little commonwealth. Mardonius, his son-in-law, was ambitious and longed for a chance of winning glory on the field of battle. Darius removed Artaphernes from the government of the Persian provinces bordering on the Ægean, and appointed Mardonius in his place. A large armament was placed at the command of Mardonius, with orders that he should send to Susa all the Athenians and Eretrians who had insulted the Great King. The task was a congenial one to Mardonius, who crossed the Hellespont, and, marching through Thrace and Macedonia, brought under subjection such tribes as still defied Persian authority. With so powerful a force, this was easy work against the undisciplined barbarians.

But disaster was at hand. He had sent the fleet to double the promontory of Mount Athos and join the army at the head of the Gulf of Therma, when a tremendous hurricane destroyed three hundred of the ships and drowned twenty thousand of the men. While in Macedonia, Mardonius had his army almost cut to pieces in a night attack by an independent Thracian tribe, and though he stayed long enough to subdue the country, he was obliged to retreat across the Hellespont, and, shamed and humiliated, he returned to the Persian court.

This failure only roused the anger of Darius to greater intensity than before. He would not rest until he had humbled Athens to the dust, and he began his preparations on so colossal a scale that it seemed nothing short of the direct

RECEPTION OF THE PERSIAN ENVOY AT SPARTA

interposition of heaven could save Greece from extinction. Before beginning his fearful work, he sent heralds to the principal Grecian states, demanding from each earth and water as a symbol of submission. When the herald reached Athens, he was flung into an excavation in the earth, while the messenger who visited Sparta was tumbled into a well and told to help himself to all the earth and water he wanted. In nearly every other instance, however, the Grecian cities were so cowed by the subjugation of Ionia, that they complied with the demands of Darius. In the case of Ægina, the first maritime power in Greece, the people hated the Athenians as much as they feared Darius. They had been at war for several years with Athens, and welcomed the promise of seeing her pride humbled. The Athenians sent ambassadors to Sparta, charging the Æginetans with having betrayed the common cause of Greece by sending the symbol to the barbarians, and demanding that Sparta, as the leading state of Hellas, should punish them for the crime. The Spartans sent to Ægina, and, taking away ten of its leading citizens, placed them as hostages in the hands of the Athenians. The noteworthy fact about this is that it was the first time in Grecian history that the Greeks appear as having a common political cause, and Sparta was recognized by Athens as entitled to the leadership. It was the impending peril from the Persians that brought about this union, so fraught with momentous results.

Darius was busy all this time in completing his preparations for the invasion of Greece. In the spring of 490 B.C., he assembled an immense army in Cilicia, under the command of Datis, a Median, and Artaphernes, son of the satrap of the same name in Sardis. Their fearful resolve was to reduce the cities of Athens and Eretria to ashes, and carry off the inhabitants as slaves, while all the other cities that had not sent earth and water to the Persian king were to be brought under subjection. Thousands of fetters were taken along with which to bind the hapless people, and Darius was warranted in believing that failure was the most unlikely thing that could happen to his hosts. There were six hundred galleys, and numerous transports for horses, ready to receive the troops on board.

The army set sail for Samos, and, remembering the disaster to Mardonius, Datis decided to pass directly across the Ægean to Eubœa, bringing under subjection the Cyclades on his way. The Naxians, seeing their city about to be attacked, fled to the mountains, and the invaders burnt it to the ground. The other islands of the Cyclades made haste to give their submission, for it would have been madness to resist.

The first fighting took place at Eretria, which, knowing the fate intended for it, held out bravely for six days, when it fell through the treachery of two of its citizens. The city was destroyed and the inhabitants were put in chains,

as a part of the plan of Darius. Having accomplished one object of the invasion, Datis now crossed over to Attica and landed on the plain of Marathon.

Meanwhile, as may be supposed, Athens was awake to her peril, and made tremendous exertions to meet it. All her available forces had been placed under the command of her ten generals, who, it will be remembered, were yearly selected. Among these was Miltiades, who as Tyrant of the Chersonesus, had won a reputation as one of the bravest of men and the possessor of signal military ability. It was he who accompanied Darius on his invasion of Scythia, and did his utmost to persuade the Ionians to destroy the bridge of boats and thus overwhelm the Persian monarch with ruin. While the Persians were occupied in putting down the Ionic revolt, Miltiades captured Lemnos and Imbros, drove out the Persian garrisons and the Pelasgian inhabitants, and turned over the islands to the Athenians.

Knowing all this, the Persian leaders would have exchanged thousands of their men for Miltiades. None knew this better than Miltiades himself, who, upon the appearance of the Phœnician fleet in the Hellespont, after the suppression of the Ionic revolt, hurriedly sailed for Athens with five ships. The Phœnicians pursued, but were unable to overtake him, though they captured one of the vessels commanded by his son. The enemies of Miltiades brought him to trial on the charge of tyranny while ruler of the Chersonesus, but he was not only acquitted, but elected one of the ten generals who were to meet the Persian invasion.

In the very hour that Athens heard of the fall of Eretria, its swiftest runner was sent to Sparta to beg for assistance. One hundred and fifty miles separate the two cities, yet the runner covered the distance in forty-eight hours. The aid asked for was promised, but a superstition prevented giving it until the full of the moon, which was several days distant. Darius, however, did not tarry for any such cause, nor could the Athenians afford to do so.

The latter had advanced to Marathon, where they encamped on the mountains surrounding the plain. Upon receiving the answer of the Spartans, the ten generals held a council of war. Half were opposed to fighting the overwhelming army until the arrival of the Lacedæmonians, but the others, led by Miltiades, insisted upon not losing a moment in attacking them; for, by doing so, they would have the measureless advantage of the enthusiasm of their men, and would forestall any treachery among their own people. It must be admitted that with all their valor the Greeks were plentifully supplied with traitors, and more than once those in whom the fullest trust was reposed were bribed to betray their country.

Since the vote was a tie, the decision fell upon Callimachus, the Polemarch, for we have learned that down to this time the third Archon was a col-

THE BATTLE OF MARATHON

league of the ten generals. Miltiades, seconded by two other generals, Themistocles and Aristides, argued so earnestly with him that he was convinced, and voted for immediate battle. It was the practice for each general to command in rotation the army for a day, but all agreed to place their days of command in the hands of Miltiades, and it was surely a wise proceeding to have everything in the hands of a single person, whose ability had been proven.

An inspiriting occurrence took place while the Athenians were preparing for battle. They had given help to Platæa years before when she was attacked by the Thebans, and now the Platæans sent their whole force to the help of the Athenians, consisting of one thousand heavy-armed men. Athens never forgot this favor. The whole Athenian army consisted of only ten thousand heavy armed soldiers; they had no archers or cavalry, and only a few slaves as light-armed attendants. We have no means of knowing the strength of the Persian army, except that it was more than ten times that of the gallant body which girded up its loins and made ready to rush forward into the life-or-death struggle.

The plain of Marathon is six miles long and at its broadest part in the middle about two miles wide. It is curved like a crescent, each end of which is a promontory extending into the sea, with marshes at the northern and the southern point. There is hardly a tree on the flat plain, which is inclosed on every side toward the land by rugged mountains, which cut it off from the rest of Greece.

"The mountains look on Marathon—
And Marathon looks on the sea."

The Persian fleet was drawn up along the beach, and the army formed about a mile from shore. Gazing down upon them were the Athenians who occupied the rising ground, from end to end, so that the mountain prevented the enemy from flanking them and sending their cavalry around to attack them in the rear. This line, however, was so extensive that it could not be fully occupied, without being weakened at some portion. Miltiades met this difficulty by drawing up the troops in the centre in thin files, relying mainly upon the deeper masses at the wings. The post of honor, the extreme right, was given to the Polemarch Callimachus, while the equally difficult post, the far left, was held by the Platæans.

It must be remembered, in the first place, that the trained army drawn up in battle array on the plain was ten or twelve times as numerous as the Greeks, and the renown of the Medes and Persians was equal to theirs. They had been engaged for centuries in sweeping dynasties and monarchies out of existence; the Median, Lydian, Babylonian, and Egyptian empires had crumbled under their tread, and since those woeful days the Asiatic Greeks had felt the iron heel

of the conqueror. In truth, the Medes and Persians had never been defeated by the Greeks in battle, and their name had long filled all people with terror

Miltiades was eager to come to close quarters, and ordered his men to advance on the "double quick" over the mile of plain which separated the two armies. The Persians viewed this charge as if made by madmen, and calmly awaited the moment when they should come within reach and go down like ripe grain before the reaper. But those ardent Greeks, shouting their war-cry, assailed their enemies with the fury of a cyclone. Each wing was successful and the Persians were tumbled back toward the beach and the marshes, but the weak Greek centre was broken through and put to flight. Miltiades called back the wings from the pursuit of the enemy, and hurled them upon the centre, overthrowing the Persians, who scattered in a panic and hurried after their friends that had made such desperate haste to scramble aboard the ships. The impetuous Athenians strove to burn the vessels, but succeeded in destroying only seven. The enemy were driven to the wall and fought with the energy of desperation.

In this memorable battle the Persians lost more than six thousand men, while of the Athenians only one hundred and ninety-two fell; but among them was the valiant Polemarch Callimachus and several of the most noted citizens of Athens.

As soon as the Persians were safely aboard their ships, they sailed in the direction of Cape Sunium. Suddenly a burnished shield shone out like the sun from the crest of one of the Attican mountains. The watchful Miltiades saw it, and noted the course taken by the fleet. Suspecting the meaning of the signal, he marched his army with all haste back to Athens. The signal in truth was an invitation to the Persian fleet to attack the city while the army was absent, and it set out to do so. Miltiades arrived just in time to save it from certain capture. When the Persians were about to land, they saw the very soldiers from whom they had fled at Marathon, and they had no wish to meet them again. The invasion was given up in despair, and the fleet returned to Asia.

SATYR DANCE